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When Does Character Formation Begin?

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THE subject of character education is receiving considerable attention and is provoking much discussion as to when character formation begins. One group maintains that character training should be begun at school age, and another group just as strongly asserts that it should be begun before school age. The question, then, is: Which position is correct?

Many parents fail to realize that school age is not the time to begin to instill into their children such virtues as courtesy, truthfulness, honesty, loyalty, and other desirable qualities. These are virtues and habits of mind produced in the child during infancy and early childhood as they are acquired by instruction and observation from parents and associates, and consequently the practice of these virtues should begin during the preschool period. The home is undoubtedly the chief factor in the formation of character. Long before school age is reached the seeds are sown which will influence and direct all later developments.

It is maintained by those who know human nature well that after the first year of human life the real beginning of character formation sets in. One educator, Rt. Rev. Monsignor Joseph U. S. McClancy, diocesan superintendent of parochial schools of Brooklyn, quotes a statement made by the late Rev. Dr. S. Parkes Cadman, a noted clergyman, before the New York Kindergarten Association several years ago: "Ninety-two per cent of the destiny of a child is fixed at the age of six years."¹ According to Monsignor McClancy's opinion, moreover, Dr. Cadman believes that:

Before the school welcomes the boy or girl big powers have been at work upon the plastic mind and heart and the character has been molded physically, intellectually, morally, and religiously for weal or woe before the teacher, the books, and the course of study have put forth any effort.²

This fact becomes very obvious when we consider that the parents are with the child day after day and year after year; they are his first teachers and it is from them that the foundation is laid of those ideals and principles which will shape the child's whole future. Thus the inculcating of good habits and proper attitudes during the preschool age cannot be too strongly stressed. Angelo Patri, an outstanding educator, in

EDITOR'S NOTE. This article emphasizes from non-Catholic sources the soundness of the Catholic view regarding the home in the formation of the child. While the first six years are important—very highly important—we must not form the opinion that they absolutely determine the life of the person forever thereafter.

speaking of time and energy wasted in trying to correct existing bad habits of children of school age, says:

Growth of bad habits begins in the cradle, what he learns first in his beginning days sticks. Much trouble and hard struggle is the price of correction of early mistakes.³

Similarly, another authority, Hannah Kent Schoff, one-time president of the National Congress of Mothers and Parent Teachers Association and also one-time president of the Philadelphia Juvenile Court and Probation Association, says:

If during the impressionable years of child life all were guarded and guided with intelligent sympathy and insight into child nature there would be few who would choose the path of crime. . . . It is just here that whole lives can be transformed by the man or woman who, through delicate, sympathetic, patient, friendly loving touch, can reach the hearts and souls of children.⁴

Furthermore, Pope Pius XI, in his Encyclical on Christian Education, refers to the importance of the home as the "Child's School of Schools." "As a rule," he says, "that education will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family."⁵

Miss Winifred Rand, specialist in parental education, Merrill-Palmer School, of Detroit, in indicating the emphasis in social work on the importance of family life, says:

In 1909 the first White House Conference expressed itself in the resolutions adopted as believing in "the conservation of family home life as the highest and finest product of civilization, not to be broken for reasons of poverty, but only for considerations of inefficiency and immorality." It also gave an emphatic endorsement of the doctrine that the carefully selected foster home is for the normal child the best substitute for the natural home. At the third White House Conference in 1930 the third clause of the Children's Charter is as follows:

¹An article, "Growth of Character Begins in the Cradle," *Washington Evening Star*.

²*The Wayward Child*, Bobbs-Merrill, Indianapolis, p. 9.

³E. Schmiedeler and M. Rosa McDonough, *Parent and Child*, Appleton-Century Co., New York, p. 6.

⁴J. V. S. McClancy, an article, "The Pupil's Contribution to Character Formation," *Character Education*, Benziger Brothers, New York, p. 26.

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"For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home."⁶

Another noted authority, Dr. Arnold Gesell, director of Yale Psycho-Clinic and professor of child hygiene, Yale University, also stresses the importance of early years:

The preschool period is biologically the most important period in the development of an individual for the simple but sufficient reason that it comes first. Coming first in a dynamic sequence, it inevitably influences all subsequent development. These years determine character, much as the foundation and frame determine a structure.⁷

He also states:

In a certain sense the amount of mental growth which takes place in the first sexennium of life far exceeds anything which the child achieves in any subsequent period. Indeed, it may be doubted whether all of his scholastic strides taken together bulk for as much as his brilliant advance from the stage of protoplasmic vegetation at birth to the mastery of physical and personal relations—language, art, and science—which he has attained when he first slings his school bag over his shoulder.

The character of this mental development is by no means purely or pre-eminently intellectual. Almost from the beginning it is social, emotional, moral and denotes the organization of a personality. The infant is not only acquiring perceptions and motor co-ordinations; he is acquiring attitudes toward things and persons, prejudices, inclinations, habitual preferences, inhibitions; he is incorporating modes of behavior which do not, of course, constitute a mature personality, but which psychologically are at the core of personality.⁸

It is in the home that the parents have the opportunity of making the moral training practical rather than theoretical, for here concrete situations are constantly arising that call for concrete solution. Also in the home there will be numerous opportunities to instill right attitudes and to bring about a practical application of them in connection with various situations, such as the child's play and conversation, handwork of every description, and association with playmates by means of reward or approval for good conduct; by punishment for disobeying necessary rules; and by letting the child learn some things through experience even at the expense of burned fingers.

Then, too, there is in the home of good environment during the preschool years that vital influence of family affection which the child cannot hope to get once he starts school, but which plays a most important part in the child's training. As Dr. White, an outstanding psychologist, observes:

The mother, being the first love object, is therefore of supreme importance in the love life of the individual, the development of which ever remains conditioned by this first experience.⁹

Finally, the home is the place to develop the spiritual and religious side of the child. The writer does not imply that the school does not provide for the child and opportunity to practice such traits as honesty, truthfulness, loyalty, and other desirable qualities during school hours. Yet, while honesty to the group, or any other virtue, may provide a stimulus for moral conduct, it is a question whether honesty to the group itself will be a stimulus to right action outside that particular group. There must be an instinctive guiding force more personal and intimate to motivate that action. This guiding force in every life is the spirit. Religion in its true sense is a real intimacy with a real God. This is impossible in a public school where the formal teaching of religion is forbidden.

The parents through their teaching and example during the

impressionable age of the child can make the child realize that religion springs from the idea of goodness and that all goodness is founded on love. The parents being the first associates to love and nurture the child, he will respond with a love for them; he will be loyal to them because of this love and he will not want to do anything to hurt their feelings. Because of this love he has loving thoughts, and these loving thoughts are expressed in loving words and deeds as they are carried from the mind to the body and put into action. Later when the child's mind can sense the meaning, the same idea of the child's love of God and the idea of the great love of our Spiritual Father for us can be inculcated. This can lead to the idea that because of our love for God and His love for us, we love all creatures and things of nature which He created.

No doubt someone reading this article may ask: "How about the child whose character development is being neglected because of indifference or incompetence on the part of the parents, or whose parents are obliged to work away from home a good part of the day? Must not the school take the place of the home?" If the child's character development is being neglected because of indifference or incompetence on the part of the parents, then some definite efforts must be made to arouse the parents to their obligation with respect to the moral and spiritual education of the child, and to make them realize that it is the duty of the parents to suggest and develop orthodox mental attitudes and to inculcate such moral precepts as will give the child the proper start in life.

If, on the other hand, the child's training is neglected because of the parents' being obliged to work away from home, that training must of necessity become the task of the school and certain worthy organizations, such as the day nursery, the church, the orphanage, and other agencies. Withal, this partial devolution of responsibility does not excuse the parents from discharging their moral duty in the evenings. Certain parents even think that under certain circumstances the school should play an increasing part in the moral and spiritual development of the child. Such parents fail, however, to realize that public and private schools in the vast majority of cases do not include character training as part of the school curriculum; that is, it is not taught daily by the teacher the same as other school subjects.

Considering that the school has always been looked upon as the "all-embracing" educational instrument of community, one may concede that, consciously or unconsciously, character training was always put into practice in a greater or less degree by every good teacher and assuredly, many years before so much stress was placed on the current character-training program. One may also concede that the school contributes much to the making of good citizens, and at the same time thoroughly realize that the foundation for ideal citizenship can never be laid through the work of the school alone.

While the school claims to be the "all-embracing" educational instrument educating the "whole child," it has emphasized the intellectual side of the child more than the moral and spiritual side.

Even if the school were more inclined to develop the moral and spiritual side of the child without discussing the feasibility or the right to do so, it would be almost impossible under the present American system. Classes are too large to provide individual attention for pupils who show definite lack of worthwhile character traits. Furthermore, is it not asking a great deal of the teacher of today to be a nurse, a psychoanalyst, a statistical clerk in the checking of achievement and of intelligence tests, an instructor in the proficiency of the three R's, and at the same time to be a builder of character?

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short period of his development and then passes him on to another.¹⁰

Therefore, it is evident that, first, the preschool age is the essential time for character formation and training, and thus this work must be done by the home or other agencies such as the day nursery. Secondly, the school age is not the time because "ninety-two per cent of the destiny of a child is fixed at the age of six years," and, what is more important, the school can never be equipped to perform this important moral and spiritual work.

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Teaching Reading in the First Grade

Sister Benedicta, S.C.

CHILDREN are imitators by nature. "Imitation is a powerful educational force,"¹² therefore, the teacher should be an example to her pupils. She has the power to build a rich background by her extensive and intensive reading. Her wide reading scope will also enable her to understand the peculiarities of her pupils.

Some children, when they enter school, have a rich background which has been gained in the home or in the kindergarten. They have a large oral vocabulary and understand the meanings of spoken words. Because they have been fortunately surrounded by educational forces, they can express themselves with ease and are ready to grasp first-grade work. But the children who have lived in an environment not advantageous to mental development have to receive special training from the teacher. Regularly it takes several weeks, occasionally several months, and frequently it takes a whole year before some children can do first-grade work. Consequently it is absurd to treat beginning children as though all of them are equally ready to learn to read.

Since the handicapped children have a poor background, it is the problem of the teacher to do all she can to make good the deficiency. Pictures, games, songs, excursions, drawings, and stories are a means to this end. Mother Goose rhymes, fables, fairy tales, and songs lend themselves nicely to the development of their language. "The language of the child is of the ear and tongue. The child is a talking and hearing animal. He is ear-minded. The ear is the natural medium of instruction for young children."¹³

After the children have acquired a

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satisfactory background, then fundamental work must begin. Some children are not attentive and become a source of grief to the teacher. She must at once think of devices and incentives in order to make dry drill work interesting. The teacher must present her old drill work in a new dress each day, in order to keep up the interest of her class. This year my class has been enthusiastic about my pictures of automobiles cut out and mounted on large, heavy cardboard, with room left at the top to insert word cards, phrase cards, or sentences. We also have used balloons and airplanes. These seem to take the "hardness" out of many words and phrases. The teacher will endeavor to arouse the children by appealing to their natural and artificial interest. Of the two the

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A problem will arise when transition is made from the chart to the primer. The sentence on the chart appears different from the one in the primer on account of the difference in the size of the print. Care must be taken to teach pupils to use a bookmark and not to point at each word with the finger. Books should be held twelve inches away from the eyes, and just a little below the eye level. Most children, however, persist in holding the book close to the eyes. A vigilant teacher will train them to form proper habits; good habits formed during the primer period prevent difficulties.

The teacher must be patient, alert, and sympathetic, in order to be helpful to her pupils. All children are not constituted alike. Some are fast, others are slow. It is the teacher's problem to meet these individual differences by varying the modes of procedure and by supplying the bright children with supplementary materials such as extra drawings, cuttings, letter cards, and clay modeling, charts based on the reading lesson, riddle charts and charts describing pictures; Santa Claus or the turkey furnish interesting subjects. Without devices such as these, pupils may, and do, acquire slovenly habits that can be broken only with difficulty later. On the other hand, the slower members of the group who cannot accomplish as much as the others, should have work so planned that it will be in keeping with their capacity.

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The teacher must be patient, alert, and sympathetic, in order to be helpful to her pupils. All children are not constituted alike. Some are fast, others are slow. It is the teacher's problem to meet these individual differences by varying the modes of procedure and by supplying the bright children with supplementary materials such as extra drawings, cuttings, letter cards, and clay modeling, charts based on the reading lesson, riddle charts and charts describing pictures; Santa Claus or the turkey furnish interesting subjects. Without devices such as these, pupils may, and do, acquire slovenly habits that can be broken only with difficulty later. On the other hand, the slower members of the group who cannot accomplish as much as the others, should have work so planned that it will be in keeping with their capacity.

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ting."⁴ Much oral reading and conversation assist greatly in increasing the child's vocabulary, and in overcoming his self-consciousness when he speaks or reads. The bulletin board stimulates a desire to read, and is also a good source of reading activity. At the end of the first year the children should be able to learn new words by themselves.

Chart reading should be an approach to the primer. The purpose of reading from the chart is to give children a right start and to give them a desire to read. If told that each sentence has a personal message for them, children will eagerly seek the message. The primer awaits them with interesting stories; hence they work hard to finish reading from the chart.

"The ability to read aloud is a most desirable accomplishment but the ability to read understandingly is a necessity to every educated individual."⁵ Thoughtful and expressive readers are developed during the primer period. At least two easy readers (primers) should be read during this time.

For the teaching of reading a teacher may use the sentence method. "All sentence methods are based on the principle that in reading, as in all perception, a unit is recognized as a whole, and not by a synthesis of its composing elements. If reading is a process of thought getting and thinking, then the unit must be an idea. But the language expression of a unit of thought is a sentence; hence rational reading must begin by teaching children to read sentences."⁶

An early lesson in reading is developed in the following manner:

A big yellow ball is in sight. The teacher steps to the board and writes, speaking the words and sentences as she writes them the first time. The words below, which are in italics, are the ones which are written on the board. The others are spoken only.

Come to me, Ruth.

Come to me, John.

Let us have a game of *ball*.

Do you see a big *ball* anywhere about?

You may get the *ball*.

After the first time the teacher points to the word *ball* instead of speaking it. She next writes, "Come to me," and calls Lucille to her.⁷

Through the use of actions, pictures, objects, and words, the thought of the sentence is made clear to the child. Sentences should deal with everyday activities and experiences of early childhood.

The Sentence Method is like the Word Method save that the teacher in starting

presents one or two sentences instead of the letter or word for the first reading lesson: as

I see a flower.

The flower is blue.

or

Good morning little girl.

Good morning little boy.

The sentences are read to the children who read them in turn, recognizing them by their differences in form. After a number of sentences have been taught, attention is directed to the words, and the children are taught to recognize them by sight.⁸

It is better to pick out the words after the sentence has been taught than before teaching the sentence. If the word method alone is used, there is danger of wordy reading. Words must be taught to gain a vocabulary, but it is wise to teach words by taking them out of a sentence that has been presented. Much drill work is necessary to teach difficult words by sight. Various games may be used to help the children learn words. For example, "draw a picture of a ladder. Write words upon its bars. See how many can climb the ladder (name the words). Sometimes, play that there is a fire, and let the children race up the ladder and down again."⁹ "Thus they will be trained to recognize word forms through the eyes."¹⁰ In case a sentence is difficult to read on account of its length, pick out a phrase or two and drill on these until the children have learned them.

A knowledge of phonics, imparted during a period set aside designedly for this work, is necessary for intelligent progress in reading. "The work in phonics should aim at giving the child a real mastery over the printed page."¹¹ Many words in the readers are phonetic words. If a child learns the letters he can master many new words with the phonetic tools. First the single sound is taught by telling a story about it so as to make the dry study of phonics interesting. Then comes the blending process. Some use the initial-blend method in which the "vowel accompanies the preceding consonant"¹² such as sa-t, ba-t, and ma-n. Others use the final-blend method in which the "vowel accompanies the subsequent consonant," such as s-at, b-at, m-an. "The great majority of modern systems of phonics utilize the final blend."¹³ Besides being helpful in gaining mastery over words, phonics are a help in obtaining correct pronunciation and enunciation, and in remedying

speech defects. Phonics help to learn an unknown word, words help to enlarge the vocabulary, word phrases help one to read several words in one eye span and the sentences give a unit of thought and make the story. One method alone may not work; it is the combination of methods which insures success.

The teacher who conscientiously applies the methods suggested here may expect to produce fluent readers, children who can read without halting and stumbling. Right reading habits should be established during the first grade. The children should be taught to read by looking through the words. While the time devoted to silent reading will be far less in this grade than that devoted to oral reading, yet the silent-reading phase must not be neglected. The inhibition of lip movement and finger pointing—so necessary for successful silent reading—will not come by chance; the first grade should lay the foundation for this inhibition. Silent reading brings permanent advantages. It develops concentration, it develops the thought-getting process, it trains the eye to get the thought out of the words. "Silent reading seeks to make reading a process of thinking."¹⁴ Oral reading is valuable because it is a help to gaining good self-expression. "Oral reading is a test of the thought acquired."¹⁵

Dramatization is an excellent means of arousing and sustaining interest in oral reading. Besides, it helps the child to overcome self-consciousness. Fortunately the teacher needs neither elaborate equipment nor special dramatic ability to have children dramatize. The writer has had young children dramatize the story of "The Stork and the Fox" by using a pencil for the stork's long beak and an inkwell for the plate. Children have many original ideas themselves and need only the guidance of a wide-awake, interesting teacher to express them.

The teaching of reading in the first grade then is of primary importance, and the teacher who hopes to be successful in it must know and use the many aids available in our times.

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⁶Klapper, *Teaching Children to Read*, p. 49.

⁷Briggs and Coffman, *Reading*, p. 53.

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Hysteria in Athletics

Brother Urban H. Fleege, S.M.

ATHLETICS is a potent factor in high-school life, but the undue emphasis that the representative high-school team receives at present is entirely out of bounds. Outstanding leaders in the field of education pounce on the unwarranted position held by extramural high-school athletics, but apparently to no avail. It is time for *reveille* in the athletic situation.

The present *furor athleticus* approaches athletic hysteria. High schools are imitating college tactics. The financial resources of the school are strained to hire an upper caliber coach and support a far-flung schedule. Class schedules and scholastic standards must give way to accommodate the school's ambition to have a winning team. Blazing headlines and deluding publicity help swell the *occipita* of the select few while all the while the real purpose of athletics in the educational program is being side-stepped. The student body is harangued to be on the sidelines to support the team with vociferous "rah rahs," but everyone from the principal down is silent when it comes to the physical and moral benefits the student body should receive from an athletic program within the school.

It may be courting martyrdom to attack the present system but why should we continue in the enigmatic path of high-pressure competitive athletic contests when they are not only unnecessary, but breed trouble and complication?

It is a long-exploded fallacy that inter-school sports are necessary for a large enrollment. There are probably few students that choose their high school for its unbeaten athletic teams. It is true a championship team advertises the school, but not as an educational institution,

EDITOR'S NOTE. The high-school authorities need to be reminded every once in a while of the point of view of this article. This is the current reminder.

and a good number of students, strange as that may seem, are actually looking for an education.

A way out is not an easy problem. Various ways have been suggested: some educational executives advocate complete abolition of interschool contests, others a bit less radical, suggest a ten-year armistice on extramural athletics, during which interval school heads could find time to think out a working basis for athletics in the school and determine exactly what place interschool athletics should have in the educational scheme. Still others confine themselves to a few redeeming measures that strike at the principal evils with the hope that other steps will follow in helping put our feet back on the path of propriety.

We line up with the last mentioned for we believe that striking at the main roots of the evil is the most practical method of reform. Of course the surest way of abolishing the win-at-any-price spirit and the evils consequent thereupon would be to abolish extramural contests. Such a radical measure, however, is nigh impossible with the attitude of the American sport public as it is today.

Space will not allow a complete recital of the evils resulting from our present overemphasizing of extramural sports, but the consideration of a few that can possibly be remedied without adopting radical and impractical means, follows.

First of all there are the long hours required for practice which in some instances amounts to wanton waste of

time. Why not put athletic periods on the same basis as laboratory periods, never to exceed two hours no matter how important the game? Experiment has proved it can be done without detriment to the sport. Besides, when coach and students know that practice begins and ends at a definite hour, no time is lost loitering in the dressing rooms or loafing on the field.

Overcrowded schedules are a second unnecessary evil. One and only one interschool competitive contest a week is enough to keep up the enthusiasm of any high-school student body and sufficient to keep the team in the pink of condition. We know too many games can cause a team to grow "stale" and wind up an otherwise victorious season in a dismal collapse.

Financing the extramural program is the bugbear of the majority of our Catholic high schools. Most schools must raise their athletic quota by means that are as various as there are schools and schemes and as precarious as they are onerous. At all events it calls for the expenditure of much time that could be spent more profitably in scholastic efforts. For not a few of our schools, extramural athletics is a veritable "white elephant" and one with a wicked tusk. What is to be done? A perennial question, but why not moderate our program and halt the goose-stepping after our more affluent public high schools? Let's have less of the spectacular in equipment and advertising and less splurge when it comes to traveling and athletic banquets. Scheduling only those schools within a limited area is a step further toward solving the financial problem.

The odious evil of proselyting athletes continues insidiously in many of our high schools. Scholastic standards are

thrown to the winds. The faculty have to don dark colored glasses when they look at the skilled athlete's scholastic deficiencies. To admit boys to high school on a basis of brawn instead of brains is a grotesque perversion of the very purpose of existence of our high schools. Why compromise our highest standards of truth and honor, our end, for the passing glory of tainted triumphs? The effect of such spurious prac-

tices can hardly by anything but that of nullifying the results of the religion course.

Because of undue emphasis placed on the extramural athletic program the very *raison d'être* of athletics in high school; namely, to give all an opportunity for physical and character development, has been largely missed. The intramural program has been shoved into the background while the select few ride the

waves of streaming headlines. *Athletics for all* should be our slogan, and an intensive intramural program our aim.

The responsibility of reform lies entirely in the hands of our high-school heads. If a more determined action is not taken, the situation is bound to grow worse and we may be forced to unleash our heavier punches of athletic armistice and abolition to forestall running up the white flag.

The Nutrition of the School Child

Sister Vincent de Paul, B.S., M.A., R.N.

THE physical welfare of the school child has ever been the concern of the good teacher, but the White House Conference on Child Health and Protection has been a most important agent in bringing the subject of health education to the foreground of American thought. With a study of the possibilities for health programs in our schools, comes the question as to the role which is to be taken by the teacher of the ordinary curriculum. It is the general consensus of opinion among experts on health education that it is the classroom teacher who must carry the responsibility for the health activities of the schoolroom. She it is who is in close contact with the children and with her knowledge of child psychology is best prepared to make the health contribution most effectively in a natural situation.

Every year health education is becoming more important in the school program, and there is no more important phase of it than that of nutrition. Confronted daily by the devastating effects of the economic struggle the teacher fully realizes the importance of food in the life of the growing child. Upon her falls the responsibility of doing all in her power to prevent further havoc. She has no material goods to share, but she can accomplish greater good by transmitting knowledges and skills and inculcating wholesome attitudes.

The principles of nutrition may be taught in various ways and the progressive teacher will be inventive as to methods best suited to her particular group. If desirable habits are to be formed, the home must co-operate with the school. Quite frequently the home is unprepared to do so on account of lack of adequate information. The Home and School Association seems to be the most effective agency through which mothers may be given practical suggestions. In the classroom proper, instruction may be given through correlation work, posters, projects, while the school lunch is one of the most valuable means for practical constructive teaching. The twofold aim of

the school lunch has been stated as: "To meet the food requirement of the child, helping him to lay a foundation of physical vigor upon which the structure of his mental training can be effectively built; and to serve as an educative factor, instilling wise food habits, offering an opportunity for lessons in courtesy and consideration, and providing a laboratory for the practical demonstration of allied subjects of study."¹

The objective of nutrition teaching is better health, more effectiveness, and greater happiness for every child. To attain this objective the teacher must know the foundations of nutrition as involved in the food problem of children. She must have an up-to-date knowledge of the scientific approach as well as an understanding of the physiology of the human body.

In her discussion of the importance of food, Mary Swartz Rose likens the human body to an engine that does not cease to work as long as life goes on. Any engine must have fuel in order to produce power, so the body must have fuel to keep up its power. The fuel is the food ingested and the power is the energy produced. It is customary to measure the energy value of food by a heat unit called the calorie. Each kind of food has a specific energy value, the knowledge of which is quite important in the calculations of diets. Each activity demands the expenditure of energy, so the diet of the school child must be sufficient to provide for loss as well as for continued growth. It is unwise to carry too great a store of reserve fuel, yet undernutrition in children is more serious than in adults because it interferes with the normal development of the body. Frequently a child suffers underweight as a result of fatigue or unhappiness in the home. The wise teacher who knows her school will understand and apply her knowledge of practical psychology.

Providing essential calories is not always a safeguard to digestion. There must be the three fuels, protein, carbohydrate, and fat, together with vitamins, minerals, and water. As to the fuel, protein is the body builder, and it is that form of food which repairs old tissues and makes new ones. The protein, which should constitute 10 to 15 per cent of the day's diet, is provided by milk, eggs, cheese, lean meats, nuts, bread, peas, and beans.

There is little danger of a scarcity of carbohydrate in the diet of the average American child. Carbohydrates are the sugars and starches which are obtained in the form of all sugars, confections, and starch foods as potatoes and bread. There is, however, a tendency to eat too much sugar, and loss

EDITOR'S NOTE. Teaching the facts of nutrition is an essential duty of the modern school. It has been proved beyond a doubt that many failures among pupils are due to malnutrition. Proper diet must be taught in the classroom and, to make this teaching effective the co-operation of parents must be secured. Sister Vincent advises that a course of lectures on the subject be given to parents. Teachers will welcome this concise summary of the significant facts of nutrition—for the teacher, the parents, and the child himself.

¹Smedley, *The School Lunch: Its Organization and Management*.

of appetite for wholesome food results. Butter, milk, and meats are the chief sources of fat fuel, which is likely to be low in the food supply of the underprivileged child at present.

If the selection of foods depended entirely on the question of fuel values, the problem would be relatively simple, but there are other factors of great importance. These are the minerals, water, and the vitamins. The body contains at least sixteen known minerals, some of which occur in such small amounts as to be called trace elements. Others are essential to the maintenance of life—calcium, phosphorus, iron, sodium, chlorine, copper, and iodine.

Calcium has very important functions to perform in body processes. It causes the contraction of muscle, the rhythmic beating of the heart, maintains the normal irritability of nervous tissue, assists in blood coagulation, and combines with phosphorus in producing rigidity of the bones and teeth; milk is the most valuable source of calcium, yet some is obtained in whole-wheat breads, unpolished cereals, and such vegetables as celery, spinach, fresh peas, cabbage, string beans, carrots, and cauliflower. It is estimated that a child should have one gram of calcium daily.² Phosphorus is sometimes found associated with protein as in eggs, milk, and vegetables. Phosphorus is concerned in cell multiplication, muscular movement, and the proper liquid content of tissues. It helps to regulate the neutrality of the blood, and as before mentioned combines with calcium to produce rigidity of teeth and bones. This latter function is especially important to consider in the prevention of rickets. One gram daily is calculated to be the amount necessary for a child.³

Iron enters into the composition of the blood as well as all active cells of the body. Through the agency of the hemoglobin it enables the red blood corpuscles to carry necessary oxygen to the cells. Iron is stored away to a very limited extent in the body, 62 mg. per 100 calories being the amount estimated to foster optimum reserve. Iron is present in egg yolk, liver, milk, green vegetables, particularly spinach, tomatoes, whole-grain breads and cereals, raisins, and prunes. Sodium and chlorine needs are more than adequately met in the amounts of table salt consumed. The importance of copper in the diet is now receiving considerable attention, and seems to be associated with iron in its functioning in the physiology of the body. It is present in most cereals, fruit, vegetables, and meats.

That iodine is essential to normal metabolism is a fact well established by the extensive studies and experimental work done in connection with glandular research. Iodine is the essential element in the structure of the thyroid gland. Deficiency in the activity of this gland produces a variety of disturbances the most common of which is goiter. In some regions of the United States, notably the Great Lakes area, there is a deficiency in the iodine content of the water. This situation has given rise to a large amount of goiter, so much that these regions are known as the "goiter belts." The medical treatment of this condition is nutritional, and consists in part in the use of iodized salt which has been proved to be harmless.⁴

Of equal importance with the study of mineral content of food is that of water supply. The body is supplied with water in beverages, some is contained in fruits and vegetables, and some is produced in the body by chemical reaction. Water is also lost by way of the skin through perspiration, the lungs, the alimentary tract, and the kidneys. It is the agent by which body fluids are carried about and waste eliminated, and it assists in regulating body temperature. The school child should be encouraged to drink plenty of water and to form a habit of drinking at stated periods.

Having considered the fuel, minerals, and water sources, we may next consider the question of the vitamins. Fifty years ago the term *vitamin* had not been coined, but today it is a well-known fact that the presence of vitamins in the diet is essential to maintenance of life, hence the name *vitamins*. These, at one time mysterious elements, are the agents by which all the other food elements function in the body processes. To date six of them have been discovered, five of which are needed by the growing child.

Vitamin A is necessary for the promotion of growth. If absent from the diet over a period of time, a condition will result known as xerophthalmia. This is an eye condition in which an ulcer occurs on the cornea with subsequent blindness. Vitamin A is present in green leaves as cabbage, spinach, head lettuce, and brussels sprouts, string beans, tomato, sweet potato, egg yolk, butter milk, and cod-liver oil.

At one time Vitamin B was considered as a complex vitamin, but research has brought forth the fact that there really are two operating facts now known as Vitamin B and Vitamin G. The two are associated, and only in the white of egg has Vitamin G been isolated in pure form. Deficiency in the supply of Vitamin B causes a condition known as beriberi which is characterized by changes in the nervous system, a great muscular wasting, loss of sensation in the skin, and paralysis. The vitamin, too, seems to have the function of stimulating appetite, and building up body resistance to infection. Insufficient amounts of Vitamin G eventually cause pellagra of varied symptomatic manifestations, notably nervous disorders and insanity. Boiling destroys Vitamin B quite readily, but Vitamin G is less affected by heat. Fully half of the vitamin content of food is lost when the water is discarded after cooking. The richest source of the two is dried brewer's yeast, and a Vitamin-B concentrate is now available. Of the foods which contain both Vitamins B and G, important ones are cereals containing bran or wheat germ, and leafy vegetables.

Vitamin C is known as the antiscorbutic vitamin, and is necessary for the prevention of scurvy. It is obtained in the citrus fruits, lemons, oranges, and grapefruit, tomatoes, green leaves, sprouting seeds, juicy stems, tubers, bulbs, and roots. Cooking easily destroys this element with the exception of tomato which is quite effective either cooked or raw, so that canned vegetable or juice are quite valuable in vitamin content.

Vitamin D is the only one that can be made in the human body, and is the one that prevents the condition known as rickets. This disease is characterized by failure of the bones to calcify, and such calcification or deposit of calcium phosphate depends upon the amount of Vitamin D supplied directly or through the action of ultra-violet rays upon the skin. Halibut, cod, and some other fish-liver oils are the richest sources, while egg yolk is next in value. Ordinary milk contains but little. However, it is now possible to obtain Vitamin-D milk which is produced by cows fed by irradiated viosterol. Cod-liver oil still remains most reliable and at the same time economical form for popular use.

The entire problem of child nutrition is such a far-reaching one that it would be impossible to more than teach the elementary principles in the ordinary curriculum. Sunshine, rest, sleep, and the environment are essential factors to be considered. One of the very important phases to be considered is that of limited food allowance. This, as teachers, we cannot remedy, but it is possible, in the Home and School groups, to teach the economical planning of meals that will meet the nutritional requirements of the child. It seems a formidable task to assume, yet the real teacher will welcome the challenge to contribute her talents in the constructive work of health education.

²H. C. Sherman.

³Sherman and Harley.

⁴Kimball.

The Liturgical Year

Rev. P. Henry, S.M.

ASCENSION THURSDAY

ON THE fortieth day after Easter the Church commemorates the Ascension of our Lord. In the Eastern Church this feast is named after two different Greek words; one means "the taking up," and the other "the salvation." Together, those two words denote that by ascending into His glory Christ completed the work of our Redemption. The term used in the West "Ascension" signifies that Christ was raised up by His own power. This feast falls on Thursday, and together with the feasts of the Passion, Easter, and Pentecost ranks among the most solemn of the calendar. It is meant to celebrate the pledge of our glorification. It has a vigil, and since the fifteenth century, an octave. According to the directions of Leo XIII, this octave is set apart as a novena of preparation for Pentecost.

We have no documentary evidence of the antiquity of this feast previous to the fifth century, though we know that it was kept before that time. St. Augustine († 430) states that it is of apostolic origin. St. John Chrysostom († 407) refers to it. The *Peregrinatio Aethiopiae*, about 388, describes this feast and its vigil as kept at Bethlehem. However, it is possible that the feast of the Ascension previous to the fifth century was not a distinct feast, but only a commemoration added to Easter and Pentecost.

The Introit of the Mass describes the last scene of our Lord's sojourn on earth, *Viri Galilaei*. . . . "Ye men of Galilee, why wonder you, looking up to heaven. . . ." The Collect prays that we who believe in the Ascension may "also in mind dwell amid heavenly things." The Lesson (Acts 1:1-11) reminds us of the various apparitions of our Lord to His Apostles since the day of His Resurrection. We hear His answer to an inopportune question, and His final message: "It is not for you to know the times and moments which the Father has put in His own power, but you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, even to the uttermost parts of the earth." The Gospel (Mark 16:14-20) amplifies the commandment of our Lord, contained in the Lesson: "And He said to them: go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. . . . And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God."

After the Gospel, the Paschal candle is extinguished to indicate that Christ, the true light, has left the earth. This candle will be lit and used once more on Pentecost Eve to bless the font.

Reference to the Ascension is made in the Preface and in the Communicantes. The Communion prayer is taken from Psalm 67: *Psallite Domino*. . . . "Sing ye to the Lord, who ascendeth above the heaven of heavens to the east, alleluia." The Post-communion prays: "Grant, we beseech Thee, O almighty and merciful God, that what we have received in visible mysteries, we may obtain in its invisible effect."

Sundry popular customs have been connected with the liturgy of this feast; e.g., the blessing of beans and grapes after the Memento of the Dead during Mass; the blessing of the first fruits, now done on Rogation days; the wearing of miters by deacon and subdeacon; triumphal processions with torches and banners to commemorate the entry of Christ into heaven. In England it was customary to carry at the head of the procession a banner bearing the device of a lion, and lower down the image of a dragon, to symbolize the triumph of Christ over the devil. In some churches the scene of the Ascension was reproduced by elevating the figure of Christ above the altar through an opening in the roof, and occasionally a reproduction of the devil was made to descend. In Germany, on the Friday following Ascension Thursday, the fields are blessed against late frosts and thunderstorms.

The Sunday within the octave of the Ascension is the sixth Sunday after Easter. In Rome it is called the Feast of the Roses, *pascha rosarum* or *rosatum*; in the Pantheon rose leaves are thrown from the rotunda and flutter into the church. From the Introit this Sunday has received the name *Exaudi*. . . . "Hear, O Lord, my voice with which I have cried to Thee. . . . Thy face I will seek." The Church draws some further lessons from the Ascension of our Lord, in anticipation of our own some day. "Be prudent and watch in prayers. But before all things have a constant mutual charity among yourselves, for charity covereth a multitude of sins" (1 Pet. 4:7-11). The Gospel is intended to prepare us for the approaching feast of Pentecost: "When the Paraclete cometh. . . . He shall give testimony of Me, and you shall give testimony because you are with Me from the beginning" (John 15:26, 27; 16:1-4). Ever since, it is the duty of Christians to give testimony to God, even at grievous personal cost; hence Catholic Action.

PENTECOST SUNDAY

Jesus has given us a share in all His possessions. As God He has a Father, whom He has given to us, teaching us to pray: "Our Father, who art in heaven." He has given us His Mother, Mary, to be our own: this was done on Calvary. In the Incarnation His divinity was clothed with a body and a soul: He gives Himself to us in Holy Communion. King of heaven, He has gone back there, to prepare us a place. There remains the Holy Spirit, the Paraclete, and behold He gives It to us in the great solemnity of Pentecost. Thereby the alliance, promised in the days of the garden of Eden, between God and man is made perfect.

The noun "pentecost" is derived from the Greek *πεντηχοντα* meaning: fifty. The French and the German names: *pentecote*, *Pfingsten*, come also from the same root. In old England it was commonly called: Whitsunday, i.e., White Sunday, from the white garments worn by those baptized during the vigil. Apparently in northern latitudes the vigil of Pentecost was preferred, for the purpose of baptism, to the colder vigil of Easter, chiefly when baptism by immersion was the vogue.

Pentecost is a feast of the universal Church commemorating the descent of the Holy Ghost on the Apostles, fifty days after the Resurrection. It was foreshadowed in the Old Law: the Jews kept not only the feast of the Pasch, but also the "feast of the Weeks" or Pentecost (cf. Exod. 34:22; Deut. 16:10).

Whitsunday as a Christian feast goes back to the first century; although the evidence in its favor is not as strong as the evidence in favor of Easter. This feast lasted only one day, fell on a Sunday, and thereby during the first century was overshadowed by the commemoration of the Resurrection. Besides, it is so closely connected with Easter that many still like to see in it the end of Paschal tide. The passage in 1 Corinthians 16:8: "I will tarry at Ephesus until Pentecost" refers more likely to the Jewish feast.

St. Irenaeus, who died Bishop of Lyons at the end of the second century, or in the early part of the third, tells us that this feast goes back to the days of the Apostles. Tertullian, born about 160 at Carthage, speaks of this feast as being well established in his time. Aethiopia, the pilgrim describes it as it was kept in Jerusalem. The *Apostolic Constitutions* state that Pentecost lasts one week. However, in the West, as late as 1048, an octave was not commonly kept. At present this feast is of equal rank with Easter Sunday.

The vigil of Pentecost was and still is in many respects similar to the vigil of Easter. Both vigils were the only two occasions in the early centuries when solemn baptism was administered. The reading of Prophecies occupied the time during which the catechumens received their final instruction. They are only six in number; however they may be read or not according to the option of the celebrant. The font is blessed,

and baptism may be given. The double recitation of the Litany of the Saints repeats the procedure of Holy Saturday. Mass is said.

Whenever the Mass follows the blessing of the font, the Psalm *Judica me* is omitted, but the Confiteor is recited. There is no Introit. The church bells are rung while the celebrant recites the *Gloria in Excelsis*. The Lesson taken from Acts 19 describes Paul at Ephesus giving the Holy Ghost to some newly baptized Christians. The Gospel (John 14) shows us our Lord promising to send the Holy Ghost: "If you love Me keep My commandments. And I will ask the Father, and He shall give you another Paraclete that He may abide with you forever. . . ." No Credo. The Preface, *Communicantes*, *Hanc Igitur*, refer to the Holy Ghost received on this day for the first time.

Formerly all this took place after the hour of Vespers; i.e., after sunset on Saturday evening. On account of the smaller number of baptisms everything was over before midnight. Nowadays those functions are held on the Saturday morning. Every priest is entitled to celebrate Mass. The Psalm *Judica me* and an Introit are included in every private Mass.

The Mass celebrated on Pentecost Sunday, with the exception of a sequence, does not differ in any particular from the rules of Sunday Masses. Red, symbolic of the love of the Holy Ghost and of the tongues of fire, is the color of the Mass vestments. The Introit taken from Wisdom 1 describes the Spirit of God filling the whole earth. The Collect prays God to grant us that in the Holy Ghost we may relish what is right, and ever rejoice in His consolation. The Lesson (Acts 2:1-11) shows us the Apostles receiving the Holy Ghost, and addressing Jews of every nation, and this with divers tongues.

After the Alleluia comes the Sequence *Veni Sancte Spiritus*, called the "Golden Sequence," and ascribed by some to Robert II, King of France (997-1031), and by others to Pope Innocent III who would have composed it about 1220. It proclaims the Holy Ghost to be: "Lord of Life, immortal and divine; the Consoler; the Healer; the Granter of sevenfold gifts."

The Gospel (John 14:23-31) describes the abode of God in the soul of the just man, together with His gifts: knowledge, peace, confidence, and strength. "If anyone love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. . . ."

The Preface refers to the mystery of the day, and glorifies God. "Through Christ our Lord, Who ascending above all the heavens and sitting at Thy right hand, did send down the Holy Spirit, this day, upon the children of adoption. Wherefore the whole world displays its excess of joy. The heavenly virtues also, all the angelic powers, sing in concert an everlasting hymn. . . ."

In the breviary the office of Pentecost has only one Nocturne, similar in this to the office of Easter, and probably for the same reason: the original length of the ceremonies of the vigil.

Formerly law courts did not sit during the entire week of Pentecost, and servile work was forbidden. The Council of Constance in 1094 limited this twofold prohibition to the first three days of the week. Servile works were permitted on the Tuesday only in 1771. Pius X in 1911 abrogated for the entire Church the law forbidding work on Monday. Monday and Tuesday in Pentecost week are still doubles of the first class.

In Italy rose leaves were scattered from the ceiling of churches, to recall the miracle of the fiery tongues, hence the name *pascha rosatum*. In France, trumpets were blown at the Elevation in imitation of the sound of the mighty wind accompanying the coming of the Holy Ghost on the Apostles. In England, "Whitsun Ales" were drunk, merry-makings were held, Whitsun plays produced to celebrate the birthday of the Church. Ember Days fall during the week.

TRINITY SUNDAY

Devotion to the Three Divine Persons; i.e., to the *Holy Trinity*, is very ancient not only in the history of the Church, but even, although, of course, not with quite such a clear knowledge, in the history of the world. Pope Alexander II (1061-1073) was asked to extend to the whole world a feast kept in various places in honor of the Three Divine Persons. He declined the request

on the plea that the Holy Trinity was honored many times daily, through the Sign of the Cross, and through the doxology: *Gloria Patri*. . . . "Glory be to the Father, etc."

St. Paul uses *doxologies*, from the Greek *δοξα*, i.e., glory, and *λογος*, i.e., speech; viz., formulas glorifying God. "Who hath known the mind of the Lord? . . . For of Him, and by Him, and in Him are all things, to Him be glory forever. Amen" (Rom. 11:34-36). Again: "Now to Him, who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us (i.e., the power of the Holy Ghost), to Him be glory in the Church and in Christ Jesus unto all generations, world without end, Amen" (Eph. 3:20, 21; cf. also Gal. 1:5).

In the fourth century, as a protest against the heresy of Arius, the practice of reciting the formula: "Glory be to the Father, and to the Son, and to the Holy Ghost" became quite common among Catholics. Arius († 336) was a priest in charge of a district near Alexandria, who denying the divinity of Christ, considered our Lord as a secondary or inferior god, standing between God and everything else, as having been created out of nothing, and as having made everything else. Mahomed gave a new impetus to that heresy, when he taught in the Koran 112: "God neither begets, nor is He begotten." In 529, the second Synod of Vasio, in the province of Avignon, in Gaul, remarks that since the additional words: *Sicut erat in principio* . . . "as it was in the beginning . . ." are used in Rome and in Africa, they must also be recited in Gaul. Nowadays *gloria* is taken as the subject of *erat*; i.e., "glory . . . was to the Father. . . ." Originally when those last words of the doxology were introduced *gloria* referred to *in principio*; i.e., "glory in the beginning, etc." Those words in *principio* are inspired by the Gospel of St. John: *In principio erat Verbum*. . . . Cassian († about 435) refers to the addition of the doxology to the end of the psalms as a common Western custom.

The *Kyrie, Eleison* is a very old, even a pre-Christian ejaculation, used in all Christian liturgies. Its introduction in the Roman Mass has been much discussed. It is more probable that it is not a remnant of the former custom, when Mass was said in Greek, even in the West, but that it was borrowed from the East and introduced in the West somewhat later on. The Synod of Vasio in 529 mentions the fact that it was recited in the West. St. Gregory I (590-604) states that the *Kyrie, Eleison* and the *Christe, Eleison* were included among the prayers of daily Mass.

The *trisagion*: *Agios O Theos, Agios Ischyros, Agios Athanatos eleison imas*: "O Holy God, Holy Strong One, Holy Immortal One, have mercy on us," still in use in Constantinople at daily Mass, was already recited in that city during the reign of Theodosius the Younger (408-450). This invocation was part of the Gallican liturgy in the days of St. Germanus of Paris († 576). It is still included in the *Improperia*, to be recited on Good Friday. Some writers like to trace the *trisagion* back to the days of the Apostles.

No wonder then that Pope Alexander II could say that the Holy Trinity was honored many times daily by the Catholic Church. However, John XXII (1316-1334) extended the feast to the whole Church, and appointed that it should be kept on the first Sunday after Pentecost. Pius X, July 24, 1911, raised this feast to the dignity of a primary of the first class.

The Introit contains the keynote of the feast: *Benedicta* . . . "Blessed be the Holy Trinity and undivided unity: we will give glory to Him, because He has shown His mercy to us. . . ." The Epistle refers to "the depth of the riches of the wisdom and of the knowledge of God," and to His creative power, therefore, "to Him be glory forever" (Rom. 11:33-36). The Gospel is the command of Jesus to teach and baptize all nations "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18-20).

To instill into the mind of the child through the imagination a love of Jesus, his Baby Brother, will be easy, because natural. — *The Sower*.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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Theology and Education

I have often noted how the conception of original sin enters into educational discussion by people who apparently do not come to the doctrine as much through religious revelation as through social experience. I read a rather striking article on the conflict of philosophies of education in the *British Year Book of Education* of 1936, in which this connection between original sin and education is noted. The author is F. Clarke, adviser of overseas students in the University of London Institute of Education. The statement which is so significant we quote:

"The best we can do, the highest pitch of moral tension we can achieve, will still leave a very imperfect and untidy world. Original sin may be more than an outworn theological dogma after all. May not our happiness, as well as the saving grace of our education, consist in the end in a frank and humble recognition of the fact?

"When the voice of the Pharisee is heard again declaiming loudly (though perhaps a little nervously) in the temples of the city his, 'Lord I thank Thee that I am not as other men are,' is not the publican with his, 'God be merciful to me, a sinner,' giving expression in the humility of profound self-knowledge to the last attainment of earthly wisdom? Of all the needs of democracy, some abiding sense of the reality of original sin may yet prove to be the greatest."

This is all the more significant as the statement emerges from an interpretation of Rousseau with which we are unfamiliar.

One cannot but note, too, the trend of educational discussion today. Philosophy that was the Cinderella in the educational household not so long ago, is now a princess. And theology, despised even beyond philosophy, is welcome too. Hutchins of Chicago talks unblushingly of scholastic philosophy, and Foerster, in his *American State University*, welcomes a whole range of conceptions of disciplines, spirituality, and religion, that, to say the least, is surprising.

The new tendencies are worthy of close scrutiny by Catholic

education, and perhaps Catholic education may, in its less parochial moods, help give direction and organization to the new tendencies. — E.A.F.

Method in Teaching Religion

There is today a very real renaissance of religious teaching. In all countries there are multiplying evidences of it, new methods, new textbooks, new illustrations, and new devices. There is a new emphasis on the capacity and experience of the child. It is not child-centered in the sense that the whim of the individual child becomes the law of the teacher. It is Christocentric, and for the reason that makes the Incarnation such a tremendous pedagogic asset in Christianity, and it is child-centered. It wishes to incarnate in the child the great revelations of God. It wishes to make a child factor in his own education. All good teaching of religion wants to make use of every aid modern psychology can give. Method has become fashionable in religious education; it may become too fashionable — a cult. A false emphasis may lead to superstition rather than true religion.

We have been greatly concerned about the content of Catholic education, and have missed at times the fact that the child did not acquire it. When we did become interested in method, we identified methods by the names of authors of the plan, or of cities where used, or of some presumed characteristics. Often they are not methods at all. Certainly there is little or nothing distinctive about them. We should aim to distinguish methods by such major characteristics as inductive or deductive, analytic or synthetic. When such a very useful term is borrowed from current methodology as a "reconstruction of experience," we should remember that in Catholic education there should go along with it a regeneration of spirit.

What we expected from method was a panacea. We thought our problems would all be solved if we would apply "modern methods" to teaching religion. This was true in the parochial school, and it was even more true in the part-time instruction in religion of public-school children. Method is no panacea. It is no cure-all. We want to use whatever is good — and applicable — in public-school method in the instruction in religion. But intelligence is needed and not mere carrying over of the methodology. — E. A. F.

Teaching of Religion Must Be Positive With Child

The teaching of religion should, especially on the elementary-school level, be positive — not negative. It should teach truth rather than correct errors. It will ordinarily not deal with heresies, however important it may be to deal with them on the higher levels. But teachers should be alert and, if prepared, take advantage of any situation that gives an opportunity to correct error or heresy. It is of utmost importance that the teacher in correcting error should do so in a fine dispassionate and Christian way. If it is one of the children, this will be so as a matter of course. It will be true if some public character is discussed. It might, if we do not observe a spirit of fair play — which however does not mean we shall not be positive — arouse a sympathy for error that will be fatal for the child. This however must be in time a minor aspect of the work of the elementary school. The major aspect of our work will be the positive teaching of truth and its application to the conduct of life. It will concern itself, too, with the ways man may serve God in worship as well as in his own life. — E. A. F.

An Example of Social Education

Without discussing here the merits of the Supreme Court issue as it is presented to the people of the United States today, there are a couple of points about it that are rather striking.

The generation which is facing the issue was drilled in nothing more often than that there are three departments of the national government organized into a system of checks and balances. There was great emphasis on the great value of an independent judiciary. It was axiomatic in this teaching that the Constitution, as the document itself provided, was the supreme law of the land. If functional government was not taught the structure of the Federal Government as outlined in the Constitution was taught over and over again. But a generation so taught seems to have been unimpressed or left cold by the teaching. Or at least such teaching was readily thrown overboard in the present situation.

In the radio hook-ups when there were interviews with the men and the women on the street corner or in the hotel lobby there was another striking revelation of the American temper indicating that much of the civic instruction of the present generation was futile. A popular phase of instruction in those days was summarized in the phrase "a government of laws, not a government of men." Yet we heard over and over again the sentence in answer to the interviewer's question — "they were for" whatever President Roosevelt wanted.

Humboldt's phrase: "Whatever you want in the nation you must first put in the school," apparently needs to be modified. — *E. A. F.*

Books of Verse

We have just seen the manuscript of one of the books of verse that have been coming from the Catholic colleges. Much of it is naturally of unequal value, but it is well worth publishing and it should be stimulating.

There is a great deal of untrained power in our Catholic colleges that should be developed and the colleges should definitely indicate by their attitude that they are interested in such things and that they will express their interest practically in such measures as periodically publishing volumes of verse. This, however, too often happens after the students graduate. There is definite need during undergraduate days to locate this talent and provide specific training for it. This applies not only to poetry, but to all the writing arts. This will be a genuine help in developing "the apostleship of the press." — *E. A. F.*

The Newspaper an Educational Force

In a period when great public questions are the opportunity for educating the people, the newspaper is revealed as a great educational force. It is potentially a very much more significant educational influence.

There is striking evidence in recent textbooks on economics and social science of the use of newspaper clippings to initiate and to illustrate instruction. What shall be done about it?

Why should not the newspaper itself be a matter of serious study in all grades of schools? It is customary now to see college and university courses on "The Newspaper as a Social Institution," but the great need is for understanding and appreciation on the elementary-school level.

Such instruction should find a reflex in its influence on the newspaper itself. It should, by virtue of more intelligent consumer interest, lessen emphasis on quantity and position

of sensationalism. Any appeal to lust, avarice, fear, or other baser motives would tend to be eliminated. It would avoid propaganda, but frankly give the data, its source, its support, and its conclusions.

The newspaper would then stand for what it is, a public service, a great democratizing instrument, a builder of sound public opinion, a humanizer of men, a means to promote a steady and certain social evolution toward the better and finer things of life. — *E. A. F.*

Techniques of Communism

The Archbishop of Milwaukee makes a significant point when he urges Catholics to study the ways of the Communistic Youth Movement. It is amazing how it has enlisted youth in its cause and sent them forth as missionaries of such a perverted cause — Communism — a cause which the President Emeritus of the University of Illinois, David Kinley, describes as:

"economically unsound,
"religiously atheistic,
"socially destructive,
"ethically indefensible,
"morally debasing."

The Communists understand the psychology of adolescence. They understand propaganda. They know how to use emotionally stirring abstract terms to stir youth and to send them forth the "heralds of a new day," the "vanguard of a new civilization."

Let us use these techniques for the cause of our Brother, Christ. — *E. A. F.*

A Science Number

A Social-Science Number published in the April number of this Journal produced a number of excellent articles; some we have published and some we have in reserve. It, of course, produced a number of articles which we rejected. It also produced some good articles which we have suggested for other journals. The reaction from our readers has been very satisfactory indeed.

We should like to do the same service for teaching of science in our Catholic schools. We regard science as an essential part of any educational scheme. It is imperative, too, that it should be well taught and well understood in our Catholic schools because of the perversion of science which so often is found in our intellectual life under the alluring title of popular science. It is important, too, that Catholic children should know about the life and work of the great men of science, those great men who were Catholic as well as those who were not. The true scientist in his search for Truth, in his self-sacrificing and self-effacing search to discover the laws of God's creation is always an inspiring figure — an educational influence.

We are, therefore, making the November issue a "Teaching-of-Science Number" for articles, for devices, for practical aids, for bibliographies and book reviews. Material should be sent in at once, and contributors should not forget that the decision as to material that is to be included in the number must be made at least a month before publication. We shall welcome your co-operation. — *E. A. F.*

A new adjustment must be made to fit the times. The Church, as in all crises of the world, stands ready to do her part to make life better and more pleasant. — *Rev. G. A. Haessler.*



The Mother of Beautiful Love, Silhouette Window Cut-Out.—Sisters of St. Francis.

Primary Grades Section

Music Week in Mother Goose Land

Sister Mary Jeromita, C.S.C.

Music Week will be Observed May 2 to 8

CHARACTERS: Mother Goose, Mistress Mary, Jack, Jill, Boy Blue, Bo Peep, King Cole, Queen of Hearts, Little Eva, Topsy, Robin Hood, Children Who Live in the Shoe.

TIME: An afternoon during Music Week.

SCENE: Mother Goose's parlor, decorated for a party. The door from the street is in the middle of the back wall. To the right of it is a window. In the left wall, toward the back, is a door leading to other rooms of the house. Halfway forward, on the left, is a piano. Gay Mother Goose posters hang on the walls. As the curtain rises, Mother Goose and Mistress Mary Quite Contrary are putting the finishing touches to the room—Mother Goose patting pillows and straightening chairs, Mistress Mary arranging flowers in a jardiniere on or near the piano.

MARY: Mother, are you quite sure everything is ready? We want this to be a great success.

MOTHER: Yes, Mary, I am sure that I have forgotten nothing. But, law I am all tuckered out. Musical teas are not in my line, Mary. *[Sinks into chair as she speaks.]*

MARY: But they are the last word in good form, Mother. There isn't a better way to observe Music Week. We want to impress our guests—Robin Hood, coming all the way from Merrie England, and Little Eva from Way-down-South-before-the-War! We want them to see that we know how to do things properly in Mother Goose Land.

MOTHER: Well perhaps, but we surely seem to be stepping out of the nursery!

MARY: Not at all! We are just educating the nursery.

MOTHER: Oh!

MARY *[after a short pause during which she looks critically at her bouquet]*: But, Mother *[coaxingly]*, I do wish you would change your mind about the refreshments. I could order mint ice and wintergreen wafers and have them here on time even yet if you would only let me.

MOTHER *[rising decidedly]*: Positively no! There will be no mint ice and wintergreen wafers. You may have all the tarts you want. But I will not have my children's digestion ruined to satisfy your foolish notions! Who ever heard of mint ice in Mother Goose Land anyhow!

MARY: We could introduce it!

MOTHER: No more about it, Mary. We will have tarts. The Queen of Hearts has sent them over already.

[Mary works sullenly for a few minutes.]

MARY: Is the Queen of Hearts coming with Old King Cole?

MOTHER: Yes. They will be here before Robin Hood and Little Eva arrive.

MARY: Do you suppose Little Eva will bring Topsy?

MOTHER: Yes, of course!

[Enter Jack and Jill. Jack carries a pail. Jill has a few wild flowers.]

JACK: Mother, I thought we were going to have tarts.

MOTHER: So we are, Jackie.

JACK: I just looked in the cupboard, and it is as bare as Mother Hubbard's.

MOTHER: Oh, no! So you thought I was foolish enough to put the tarts in the cupboard. The Knave of Hearts is not the only knave around here! The tarts are quite safe, Jackie.

[Jill has crossed the stage and stands admiring Mary's flowers.]

JILL: My, what pretty flowers! Mine are not quite so pretty, but they are nice, too. *[Starts putting her wild flowers in with Mary's.]*

MARY: Don't touch them, Jill. *[Takes wild flowers away from Jill. Picks up Jack's water pail which he has placed on a chair.]* Don't get the room all mussed up. *[Puts flowers in pail and gives both to Jack.]* Here, both of you go out to play until it's time for the guests to arrive.

MOTHER: No, they won't! They would be pretty looking creatures by party time if they played outside. Jack would fall down and break his head open again. As for Jill, you know what a tumbler she is.

MARY *[Sighing]*: Yes, you are right! *[To Jack]* Jack, do you remember how to make your bow? *[Jack bows.]*

MARY: Fine! Did you practice your piece today?

JACK: Yes. But I don't like to think about that piece. I get scared and feel funny down here. *[Rubs stomach.]* I'm afraid I won't be able to eat any tarts.

MOTHER: Don't think about the tarts until the piece is off your mind. That might help some, Jackie.

JILL: I'm glad I don't have to play a piece. *[Boy Blue enters.]*

BOY BLUE: Hello, everybody! How's the party coming?

MOTHER: Just fine, Boy Blue. Only *[looking at Mary]* it is a musical tea, not a party, you know.

BOY BLUE *[laughing]*: That's right! I forgot!

MARY: Have you seen little Bo Peep? She should have been here long ago. She was going to help arrange the flowers.

BOY BLUE: She is looking for her sheep as usual. They are lost again. I would have helped her find them, but I had to chase the cows out of the corn.

MOTHER: You two have a hard time keeping track of your animals!

MARY: It is much better to take care of flowers. They stay where they are put—at least until someone moves them!

BOY BLUE *[noticing Jill]*: Well, Jill! how's my girl today?

JACK *[putting his arm around Jill]*: She's not your girl. She's mine.

BOY BLUE: Ho ho! Is she now? You should take better care of her then. It is not good for little girls to be tumbling down hills. Come along with me, Jill. I'll let you play in the lovely meadow all day. You can gather wild flowers and pet the little lambs.

JILL: Then Jack would not have anyone to help him carry water!

BOY BLUE: I guess you are right, Jack. She is your girl.

[Enter Bo Peep.]

BO PEEP: I was so afraid the party would be started by the time I got here! I am too late to help you with the flowers, am I not, Mistress Mary?

MARY: Yes, Bo Peep. Everything is ready now. Did you find your sheep?

BO PEEP: Every one of them. I locked them up so they will not get lost again today. It is good they got out, though, or you would not have any Boy Blue to read your program?

MOTHER: Why not?

[Boy Blue motions frantically to Bo Peep. She continues mischievously.]

BO PEEP: When I started out to look for my sheep, I found him under the hay cock fast asleep!

MARY: Ohhh! He told us he was chasing his cows!

BO PEEP: But that was after I woke him up!

BOY BLUE *[very sheepishly]*: I was up late last night—practicing how to read the program.

[General laugh.]

MARY: Then come along and let me hear how well you can do it.

[Exit Mistress Mary and Boy Blue Left.]

MOTHER GOOSE *[From window out of which she has been looking]*: Here come the Queen of Hearts and King Cole.

[Enter Queen of Hearts and King Cole Center Back.]

KING COLE: Good afternoon, folks! Here we are already to entertain. May I present the Queen of Hearts?

MOTHER: She needs no presentation, Your Majesty! She is quite well known. *[Jack and Jill have already run to her, one taking hold of each hand.]* Thank you, my dear, for the lovely tarts. They look delicious.

QUEEN OF HEARTS: You are quite welcome, Mother Goose. I am glad that I was able to help you. I hope the tarts will prove to be as good as you say they look. I am sure the entertainment will be a success. I have made His Majesty the King work and work until he knows his piece perfectly.

KING COLE: Mother, she has been cruel! I am sure I have lost fifteen pounds struggling with the piano. I am not used to making my own music. That is what I have hired fiddlers for.

QUEEN: Your fiddlers will appreciate the holiday—and we will be delighted to hear you play.

JILL: Did you bring your pipe with you? I want you to blow smoke rings.

KING: No, Jill. I didn't bring it, worse luck! Her Majesty says that pipes do not belong in company. But how is a man to be merry without a pipe, I want to know?

MOTHER: For mercy sakes, sit down. This musical tea has me so excited I forgot my manners. *[All sit.]*

QUEEN: Mistress Mary's flowers look lovely. I could not help but admire her garden as we came along. I noticed your sheep, also, Bo Peep. That is a woolly little black one you have.

BO PEEP: He is a nice little fellow. But I think it is he who leads my sheep astray so often.

MOTHER: She has more trouble with her sheep than the Old Woman Who Lives in the Shoe has with her children.

QUEEN: As we passed the Shoe, the Old

Woman was dressing the children. They are coming over this afternoon, are they not?

MOTHER: Yes, but not until the end of the program.

JACK: In time for the tarts!

MOTHER: Mary told them that, like little Tommy Tucker who sings for his supper, they would have to play for the tarts. They have practiced hard all month. I think they are quite ready to do their part for the Music Week celebration.

[Enter Mistress Mary and Boy Blue.]

MARY: Boy Blue is splendid! He did not make one mistake! Good afternoon, your Majesties, I am glad you have come. It is almost time for our guests to arrive, is it not?

MOTHER: Yes, it is time. [Horn heard in distance.]

MOTHER: Listen, I think I hear something. [Horn sounds again.]

BOY BLUE: That must be Robin Hood's horn!

[Jack and Jill, Bo Peep, Mistress Mary, and Boy Blue show much excitement. Mother Goose goes to window. Horn sounds again.]

MOTHER: Yes, they are coming!

MARY [to Bo Peep]: Is my cap on straight?

BO PEEP: Yes, you are all right. How does my hair look?

MARY: Lovely.

JACK: I hope Robin Hood has his bows and arrows.

JILL: I hope black Topsy won't rub off! [Horn sounds outside. Mother Goose opens door. Enter Robin Hood, followed by Topsy and Eva.]

ALL: Welcome to Mother Goose Land!

[Robin Hood makes a sweeping bow. Eva and Topsy curtsy.]

MOTHER: We are honored to have you come to help us celebrate Music Week.

ROBIN HOOD: And we are delighted to be here.

MOTHER: Do you know all my family? [Each one bows as presented.] The Queen of Hearts . . . Old King Cole . . . Mistress Mary Quite Contrary . . . Bo Peep . . . Boy Blue . . . and Jack and Jill.

TOPSY: Ah's pleased ter meetcha. [Eva tries to stop her. General laughter.]

MOTHER: And we are pleased to meet you, Topsy. Come, let me see how big you are getting to be.

[General movement into groups. Mistress Mary takes Boy Blue to one side to give some last minute instructions. Queen of Hearts, King Cole, Bo Peep, and Robin Hood at other side of stage. Mother Goose, Topsy and Eva, Jack and Jill occupy Center.]

TOPSY: Ah's a big gal now, and Ah's gwine ter be biggah 'foah Ah stops.

JILL: How did you get all black, Topsy?

JACK: Silly, she was born that way!

TOPSY: No suh, Ah wasn't boahn a tall. Ah jest grewed!

EVA: Now, Topsy, remember you are going to be a good girl today, and not talk too much.

TOPSY: Dat's right! Ah's gwine ter be as good as pie!

JACK [Rubbing stomach]: I know how good that is. Jack Horner gave me a bite of his Christmas pie once!

TOPSY: Is he de boy that jumps ober de candle stick?

JILL: No, that's Jack-be Nimble.

TOPSY: Ah's nimble. Jest watch.

[Topsy turns hand springs, etc. Eva finally stops her. Mary and Boy Blue have finished talking by this time. Mary is horrified at

Topsy. Boy Blue enjoys it. Exit Mother Goose.]

BOY BLUE: Hurrah for Topsy! Come over here and shake hands with me. [Topsy and Eva go over to where Boy Blue and Mary stand.]

JACK: Let's go and see Robin Hood's arrows, Jill. [They go.]

ROBIN HOOD: Well, young man, do you like my bow and arrows?

JACK: I wish you would show me how to shoot them.

JILL: Me too!

JACK: Girls can't learn to shoot. Can they, Robin Hood?

ROBIN HOOD: Well, perhaps they can. But they should not have to. Especially not when they have a fine big boy like Jack to take care of them. [To Jill] I am afraid these pretty little hands are too soft for bows and arrows, Jill. [Kisses her hand. Jack greatly impressed.]

[Mistress Mary joins the group.]

MARY: You are falling in love with our Jill!

ROBIN HOOD: She is a sweet little maiden! But how could she be otherwise when she has Mistress Mary for her lovely example? [Mary greatly flattered.]

KING COLE [aside to Queen]: That's what Mary likes!

QUEEN [aside to King]: Hush! [To Mary] Mistress Mary, Robin Hood has been telling us about his life in Sherwood Forest. Won't you sit here and listen to his adventures?

MARY: I'd love to. [Sits down.]

[Jill sits on King Cole's lap. Jack wanders over to Topsy and Eva.]

TOPSY [to Boy Blue]: Ah wants ter see dat black sheep ob Bo Peep's. Is he de one what won't gib no wool to de little boy what cries in 'de lane?

BOY BLUE: He's the one.

TOPSY: Ah wouldn't gib none to de cry-baby needer.

JACK [to Eva]: Are you going to play a piece today?

EVA: Yes, are you?

JACK: Yes, but I think my fingers are clumsy compared with these pretty little ones. [Kisses her hand in mode of Robin Hood.]

TOPSY: Ain't he de romantic gemmen!

[Enter Mother Goose.]

MOTHER: If you are ready, I think our program should begin.

ALL: We are ready. Yes, let's begin.

MOTHER: All right, Boy Blue.

[Boy Blue comes forward, and starts reading the program.]

BOY BLUE [reads]: We have prepared this little program to celebrate Music Week. Music is something that everybody likes. Even in the nursery it is enjoyed. So, although we are not yet great musicians, we have come forward to do our part to entertain.

The first number on our program will be rendered by Old King Cole. He will play an interpretation of himself, composed by H. O. Osgood.

OLD KING COLE: "Old King Cole was a merry old soul, and a merry old soul was he. He called for his pipe, and he called for his bowl, and he called for his fiddlers three."

My piece opens with that melody. Then the fiddlers start tuning up, and they play a little tune all their own. When they have finished you can hear two deep swallows from that good old bowl, and a few puffs from the comforting pipe. Just listen!

[Plays "Old King Cole" by H. O. Osgood, from his "Tales from Story Books," Clayton

F. Summy Co. After applause has died away, Jill speaks.]

JILL: I like that! I could almost see the smoke rings!

BOY BLUE [reads]: Little Eva will play a piece about herself, "Good Little Eva," by Louise Robyn.

LITTLE EVA: My piece will tell you what a good little girl I am — kind and gentle, my mamma's darling.

[Plays "Good Little Eva," by Louise Robyn, from her "Technic Tales for the Child at the Piano," Bk. I, Oliver Ditson Co. At end, Topsy applauds boisterously.]

TOPSY: Ain't she scrumbatious! She know how to make dat piano talk!

BOY BLUE [reads]: "The Queen of Hearts," by Buena Carter, will be played by Her Majesty, the Queen.

QUEEN OF HEARTS: This little selection will tell you just what happened to me on the summer's day. How I made the tarts that the Knave of Hearts so naughtily stole away.

[Plays "The Queen of Hearts," by Buena Carter, from her "Mother Goose Land," Clayton F. Summy Co.]

BOY BLUE [reads]: Bo Peep will play "Little Bo Peep," by Buena Carter.

BO PEEP: My piece is about my sheep. They are gentle creatures, so my piece has a gentle rhythm.

[Plays "Little Bo Peep," by Buena Carter, from her "Mother Goose Land."]

BOY BLUE: Jack is next. He will play a piece called "The Jolly Pair," by Louise Robyn.

JACK: Do you know who the jolly pair is? Jack and Jill! But not the day we went up the hill to fetch a pail of water! No this is the day we played on the teeter board. Jill on one end, and I on the other.

[Plays "The Jolly Pair," by Louise Robyn, from her "Technic Tales for the Child at the Piano." After applause dies away Jack speaks.]

JACK [to Mother Goose]: Now can I think about the tarts?

BOY BLUE [reads]: Mistress Mary will play "Mistress Mary Quite Contrary," by Buena Carter.

MISTRESS MARY: I raise flowers, you know — Silver bells, cockle shells, and pretty maids all in a row. You will almost see them blowing in the breeze and hear the bell's ringing in my piece.

[Plays "Mistress Mary Quite Contrary," by Buena Carter, from her "Mother Goose Land."]

BOY BLUE: I will play "Little Boy Blue," by Buena Carter.

[Plays "Little Boy Blue," by Buena Carter from her "Mother Goose Land." After applause has died away, Jack speaks.]

JACK: I didn't hear the horn!

BO PEEP [mischievously]: He did not wake up in time to blow it, Jack.

BOY BLUE [looks menacingly at Bo Peep, then reads]: Robin Hood will play "Robin Hood and His Merry Men," by H. O. Osgood.

ROBIN HOOD: This piece will represent for you our merry life and adventures in Sherwood forest. It is characterized by a bright, free movement. Listen well and you will hear the horns sounding through the greenwood.

[Plays "Robin Hood and His Merry Men," by H. O. Osgood, from "Tales from Story Books." When applause has died away, Mother Goose speaks.]

MOTHER: Here come the children who live in the shoe!

[Enter children. Children may be dressed as Tin Soldiers and come in to the "March

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y Louise
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of the Tin Soldiers," or as peasant boys and girls and come in to a "Folk Melody." A drill or folk dance may be inserted here if desired, followed by children's songs, or the Rhythm Orchestra, or both. Boy Blue announces each number. As applause dies away, Mother

Goose enter carrying tray.]

JACK: The tarts, the tarts! Hurrah for the tarts!

EVERYONE: Hurrah for the tarts, hurrah for the tarts!

(Quick Curtain)

Art and Child's Needs

Sister M. Margaret Angela, S.H.N.

Art, in whatever form, it takes, whether in designing, in picture rendering, in homemaking, or in the simple arrangement of personal accessories, is an expression or interpretation of the individual's mental conceptions.

In our work with the child, as art instructors, it is well to realize our place as teachers and the child's need in art, that we may not intrude upon the mental pictures formed in those eager minds at the introduction to each art period, but be as guides and helpers to the child's effort to bring out on paper the cherished vision in his little story book of dreams.

Formerly the teacher painstakingly copied or worked out a model, over the crowded week end, for her Monday drawing lesson and heaved a sigh when the completed model was tucked away, bearing with it, as it would seem, a clear solution to all difficulties in the art line. Monday found the teacher pinning the model before the eager wistful little ones — warping their floods of light and images by presenting a cut-and-dried form, removing any little opportunity for those treasured individual touches so dear to every child's heart. Then the children who copied best were duly praised, while the real true little artists, vibrating with imagery and vision, found no encouragement for wandering from the teacher's model into the light of their own expression.

Today to really teach art one must plan clearly, aim carefully, but foremost be willing to side step, to allow the child's overflowing imagination to break out, not into a wild, uncontrolled storm of free expression, but, as it were, in safely guided streams, where peace, harmony, and joy are always found.

Let us take a class plan for a drawing lesson in the fourth grade.

Lesson: Imaginary Castle. Aim: Child's mental picture reproduced on paper.

Size of paper: 12 by 18

Margin: Top 1 in.; Bottom 2 in.; Sides $\frac{3}{4}$ in.

Types of windows; types of doors; types of turrets.

Instruction to Class:



Form of Castle to be used for teacher's reference.

Castle story — illustration on board of windows, doors, turrets. Limit windows and doors to a certain number.

Placement of castle on paper — it must touch top margin line but neither side of margin.

Let the child build his castle with the tools you have supplied and what a profitable art lesson it will be, for his dream pictures will take form under his crayon and when the castle is complete, it will be his very own.

Let us set to work on the progressive path in art, leaving the road of art models far behind. No amount of equipment or enthusiastically conducted summer art courses for instructors will ever build a bridge over the difficulties in art instruction — but only courageously applying ourselves to serious, earnest planning — eager only for the child's responsive efforts, under the careful, unobtrusive guidance of the teacher.



TREATMENT OF DETRACTION

When you hear anyone spoken ill of, make the accusation doubtful, if you can do so justly; if you cannot, excuse the intention of the one accused; if that cannot be done, express compassion for him or change the topic of conversation; recall the detractor to himself with meekness, and declare some good action of the person in question, if you know any. — St. Francis de Sales.



Dutch Girl Cut-Out

Srs. Antonia and Laurita, O.S.F.

This little Dutch Girl makes a lovely gift for Mother's Day if a paper sack filled with marshmallows is pasted on the back.

The following is a suggestion for coloring: The dress, eyes, and lines on the cap, collar, and apron are light blue. The cap, collar, hands, and apron are white. The hair is yellow and the tulips on the apron may be colored any dainty color. The finished product proves more effective if done in paper cutting.

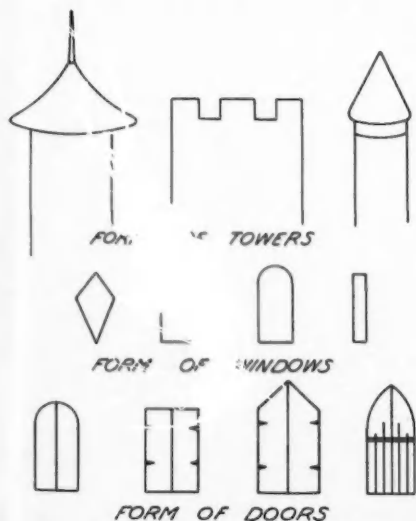
In order to fit properly the paper sack should be about $3\frac{1}{2}$ in. by $6\frac{1}{2}$ in. and pasted so that it is even with the bottom of the drawing. The picture was made $8\frac{1}{2}$ in. high and $6\frac{1}{2}$ in. wide.

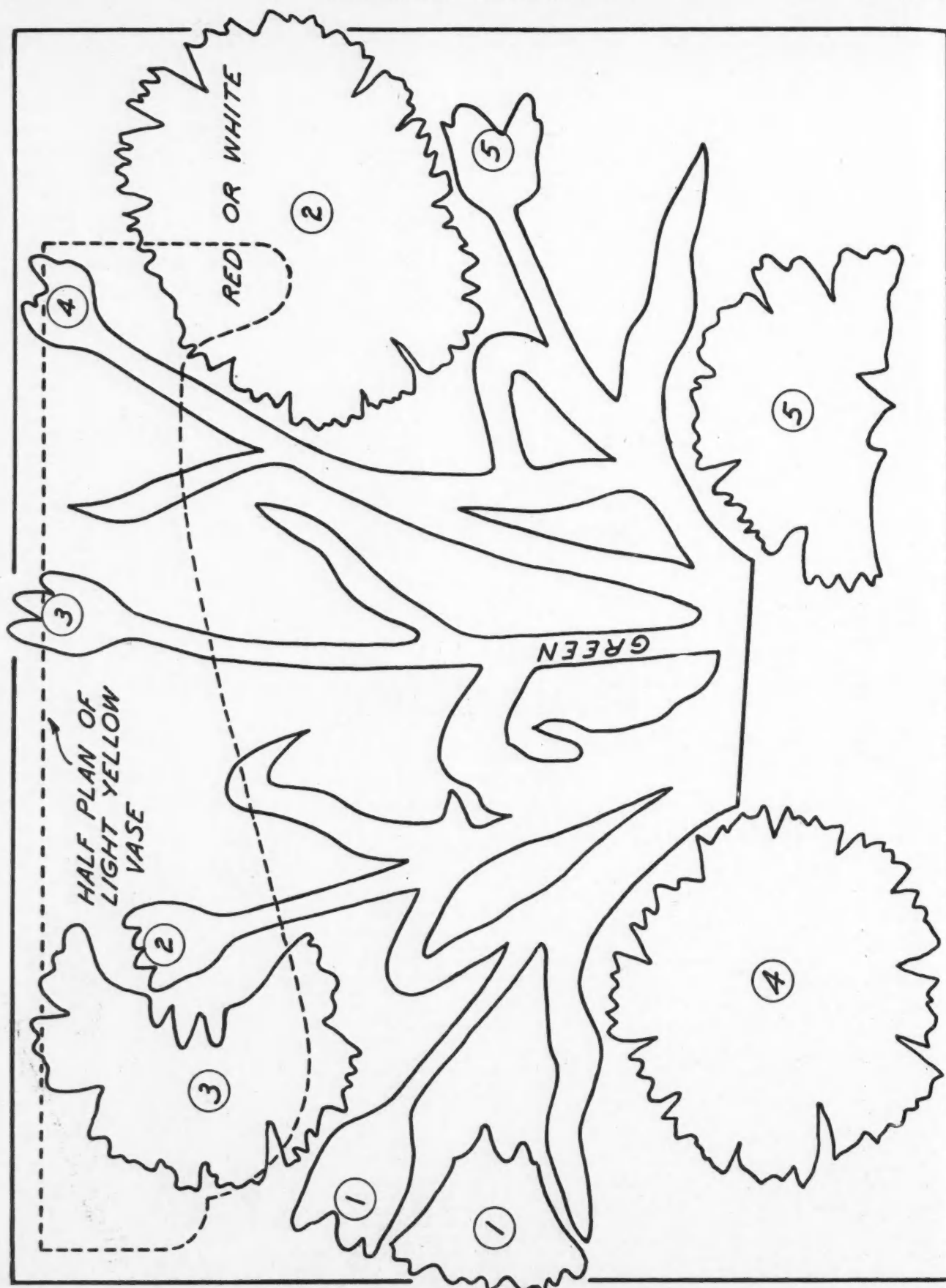
A Carnation Window Cut-Out

Sister M. Edna, O.S.F.



See page 140 for pattern of Vase and Flowers.





Pattern for Carnation Window Cut-Out. — Designed by Sister M. Edna, O.S.F.

Practical Aids for the Teacher

Mother—A Play for Mother's Day

Sister M. Crescentia, A.

CHARACTERS

Bishop McCarthy, Bishop of Diocese
Father Kelly, Pastor of St. Mary's
Sister Clotilde, eighth-grade teacher
Mother, Mrs. Hawks
Beatrice, her daughter
Pat, her son
Eleven girls of the eighth grade
Boys of eighth grade
Margaret, pianist
Children for crowning ceremony

SCENE I

[A poor but neat living room. Mother very sick, sits in large chair with blankets and pillows. Table near with medicine bottles on it. Enter Pat with books strapped and thrown over shoulder. Throws books on table, and unstraps as he talks.]

PAT: Here I am, Mother. May I go out and practice baseball? The best players are chosen tomorrow by Father Kelly. St. Mary's plays St. John's, and oh, boy, we've got to trim them this year! If we do, the cup is ours.

MOTHER: I wish you would chop a little wood for the fire before you go. Your sister will be home soon, and you know you'll want some supper.

PAT: All right. I'll chop some now, and more after supper. You just don't worry. Pray your big son will be chosen for St. Mary's team tomorrow. [Goes to chop wood as Beatrice comes in.]

BEATRICE: At last, Mother darling, here I am. [Puts books on table, stands behind Mother's chair and lovingly puts arms around her as she talks.] Have you been a good Mother this afternoon, and did you take your medicine?

MOTHER: Yes, dear. I've been good. About three o'clock Mrs. Dunn called. She said that her girls and the others in your class are all excited as to who will be chosen to crown our Blessed Mother next Sunday. Also that Father Kelly has invited our Right Reverend Bishop, and, oh, the crowning is to be a wonderful affair! Why didn't you tell your mother about it?

BEATRICE: Poor Mother! I didn't wish to worry you. There are twelve girls in our class, and I'm the only one who has no hope of being chosen.

MOTHER: Isn't my little girl just as nice as the others?

BEATRICE: It isn't that, Mother, but I'm the only one who has not been to Mass every morning during this beautiful month of May, and that counts.

MOTHER: Poor child! If I were not sick you would have gone. It's my fault you've lost your chance. Why didn't you tell me before?

BEATRICE: Now, Mother dear, you just forget all about it. Some day our Blessed Mother will do something big for me as long as I do not forget my tired and sick Mother.

MOTHER: God will bless you, dear. God has been very good to me, to give me such a self-sacrificing daughter.

PAT [Comes in from shed]: Hello, B. B. There's plenty of wood to do until after supper. I'm practicing a while now for St. Mary's team.

BEATRICE: All right, Pat, but come home by six. We'll have supper in the living room tonight with Mother.

PAT: What're you going to have good?

BEATRICE: Pancakes.

PAT: With lots of maple sugar?

BEATRICE: With lots of maple sugar.

PAT: So long. I'll be right here for the pancakes.

BEATRICE: Let me fix your pillows, Mother. [Fixes pillows] There now, that's better. Here are your rosary beads. You just rest or pray while I light the fire and get supper. I'll be very quiet. [Goes out softly. Door bell rings. Returns to stage and lets in visitor from door on stage.]

RITA: Hello, B. B. I came to tell you Alma is inviting all our class to a party at her home tonight. You must come.

BEATRICE [Glances at Mother who has fallen asleep]: Sh! Sh! Don't let Mother hear you. I would love to go, Rita, but Mother is sick.

RITA: Is there no one who could take your place for just one night?

BEATRICE: No, I just can't leave her. She's been alone all day. I cannot go.

RITA: I'm sorry. The girls were going to decide who they thought is the most worthy to crown our Blessed Mother. We vote, Sister Clotilde said, tomorrow at nine.

BEATRICE: I'm sorry, Rita, but I can't go. Tell the girls I hope they have a delightful time.

RITA: Beatrice, would you like to crown?

BEATRICE: Me! Oh, Rita, how could you think of such a thing! There's no hope for me. I didn't get to weekday Mass once this month, and you know that counts. Poor Mother has been so sick, I couldn't leave her until the last minute before school time.

RITA: Too bad, Beatrice. I must hurry. I'll tell the girls you're sorry, but as Sister Clotilde says: "Love and duty comes before pleasure." I wish I were half as good as you. Good-by until tomorrow.

[Beatrice closes door quietly, goes softly to Mother's chair, kneels down, raises one of her mother's hands to her lips, and bows head over it as in prayer.]

(Curtain)

SCENE II

[Classroom. Twelve girls seated at desks in a semicircle, if possible. Sister's desk at side. Desks should be placed so all can be well seen and heard. All stand as Sister enters.]

GIRLS: Good morning, Sister Clotilde.

SISTER: Good morning, class. All here?

RITA: All but Beatrice. Her Mother is very sick so she may not get here.

SISTER: Poor Beatrice! She carries many burdens upon her young shoulders. Viola, will you please place another chair at my desk. Father Kelly will be here any minute. Has every girl paper and pencil ready for voting?

ALL: Yes, Sister. [Enter Father Kelly. All stand.]

SISTER: Good morning, Father Kelly.

FATHER KELLY: Good morning, Sister. Good morning, girls.

ALL: Good morning, Father Kelly.

SISTER: Won't you be seated, Father? [Places chair.]

FATHER KELLY: Be seated, girls. [All seated, looking very serious] You all look as though you are ready to decide a serious matter. Which one is to have the honor of crowning our Blessed Lady next Sunday? [All look expectant but remain silent.] Well, now, I have rather a surprise for you. You are not to vote. Our Right Reverend Bishop has expressed the wish that each girl write a composition of about two or three hundred words on any subject she wishes to choose. His Lordship and Monsignor will be the judges. The girl writing the best composition, crowns our Blessed Mother, and will also be Queen at the May Party given in honor of our dear Bishop. Sister Clotilde [turns to Sister], the compositions are to be written here in the classroom in your presence. [Enter Beatrice, timid and afraid.]

BEATRICE: Please pardon me, Father Kelly and Sister Clotilde, for being late.

FATHER KELLY: What made you late, child?

BEATRICE: Mother was sick, so very, very sick, I could not leave her until I was sure she was all right.

FATHER KELLY: That's a good girl. Take care of your Mother, child, while you have her. Children do not realize what a great comfort it will be to them in after life to know that they have lessened the pains of a tired or sick mother.

SISTER: Beatrice, you may be seated.

FATHER KELLY: I just told the girls, Beatrice, that instead of voting, each girl is to write a composition. The one who writes the best composition, crowns.

BEATRICE [Stands]: I didn't get to weekday Mass once this month, Father.

FATHER KELLY: That's all right, child. You were needed at home. God will accept the sacrifices you are making to care for your Mother. Does any girl here object to Beatrice taking part in this contest?

ALL: No, Father.

FATHER KELLY: Well, Sister. I must be going. [All stand.] I'll be in tomorrow afternoon, girls, for your papers. Good morning, girls. Good luck to you.

ALL: Good morning, Father Kelly.

SISTER: You may talk quietly, girls, until I return. [Goes off stage with Father Kelly.]

HELEN: Well, of all things.

CLARA: What in this world is there to write about?

TERESA: I'll write about my trip to the Acadian country, that Longfellow wrote about. You know, I visited Acadia last summer.

MARIE: I never have a thought in my head when it comes to writing compositions.

RITA: Oh, dear! I love farm life. Would that be a good subject to choose?

ALMA: Do you know anything about horses, and cows, and pigs, and hens, and geese, and planting "taters"? If you do, that's a good subject.

LOUISE: Where's my history? I'll write about Nathan Hale, the one who said: "I only regret I have but one life to give for my country."

CLARA: If the Bishop is going to read our compositions, we'll have to be extremely careful about our English.

LOUISE: Be sure every sentence begins with a capital letter.

CLARA: And ends with a period.

ALMA: Not always.

CLARA: Well, you won't be asking him questions—will you?

OLGA: Do you suppose Sister will let us use our dictionaries? I can't spell and never could.

RITA: I'll ask her.

VIOLA: How do you spell idiosyncrasy and peculiarity?

HELEN: What did you say?

VIOLA: I said idiosyncrasy and peculiarity.

ETHEL: Why use such big words? I don't even know what they mean.

VIOLA: My Mother says, and you know she was once a teacher, that we all have our own idiosyncrasies and peculiarities.

LOUISE: How easy you handle big words, Viola. How you'll use those two words in a composition is a mystery to me.

VIOLA: Oh, that's easy!

ROSE: I hope Sister gives us plenty of time so we can write nicely. Dad says that our papers show just what kind of a pupil we are.

MARIE: I'm a very poor pupil when it comes to compositions. I wish we voted instead.

OLGA: Look at Beatrice! Not saying a word. What's it going to be, Beatrice?

BEATRICE: I really don't know. I'll have to pray to my Guardian Angel for a few thoughts.

OLGA: Why, Beatrice, you gave me a thought. I'll write about the Angels. Have you your Bible History, Beatrice? How many choirs of Angels are there?

HELEN: Nine, Olga. Don't forget to tell about the Angels who sang to the shepherds on the first Christmas, "Gloria in Excelsis Deo." Now, give me a thought.

OLGA: Why not write about the sweet new baby you have at home? Put in the poem.

"Where did you come from, baby dear?

Out of the everywhere, into the here.

Where did you get those eyes so blue?

Out of the sky, as I came through."

HELEN: Thank you. That's a bright idea.

ETHEL: I shall write how our dear Lord loved little children. Is this correct, "Suffer the little children to come to Me, and forbid them not, for of such is the Kingdom of Heaven?"

[Enter Sister Clotilde. All stand.]

SISTER: Girls, you may go now. Better make a visit in the church on your way home, and ask our Blessed Mother to help you with your compositions.

[All say, "Good morning, Sister," as they leave. Beatrice remains in her seat, elbows on desk, head in hands, thinking.]

SISTER: What are you thinking about, Beatrice?

BEATRICE: Why did God give us a mother?

SISTER: God couldn't attend to all at once, so He made—"Mothers."

BEATRICE: Who was the very best friend our Lord had on earth?

SISTER: Why, Beatrice, what a strange question to ask. Our Blessed Mother was.

BEATRICE: Who was your very best friend when you were my age?

SISTER: My dear mother was. [Pat entering quickly.]

PAT: Pardon me, Sister. B. B. here? [Looks and sees her] Take my books home. B. B. Will you? I'm to play on St. Mary's team, and we're practicing a while.

SISTER: What are you going to do, Pat?

PAT: I hope I get a couple of home runs.

We must win, Sister, if we wish to hold the cup. Who is the Saint of the impossible, Sister?

SISTER: St. Jude.

PAT: Will you please pray to him for St. Mary's team?

SISTER: Yes, Pat.

PAT: Thank you, Sister. [Hurries out.]

SISTER: Come, Beatrice. Time to go home. We'll make a visit together in the church and pray for your sick mother.

(Curtain)

SCENE III

[Same as Scene II. Twelve girls seated at desks, studying. Sister writing at desk. All stand as priest enters.]

FATHER: Here I am at last. [All sit as priest sits down at desk.] Pretty hard to get away from those boys of mine. Hear them!

[Boys shout baseball cheer off stage.]

[Cheer of boys]:

"One, two, three four,

Three, two, one, four

Who for? Who for?

St. Mary's! St. Mary's! St. Mary's!"

FATHER: They won the cup! Are they proud! Where's Beatrice? [She stands.] That young brother of yours made two home runs. He'll be a Babe Ruth yet.

BEATRICE: Mother will be very much pleased.

FATHER: Excuse me. You girls don't want to hear of baseball. Who's to crown. That's what you want to know, isn't it?

ALL: Yes, Father.

FATHER: Here are the papers, Sister. [Hands all but top one to Sister] The owner of this paper [holds it open] crowns. The Bishop was pleased with all, but one little girl's composition so touched the Bishop's heart, that I do believe, Sister, I saw a tear. Shall I read it, Sister? No! [Rises, goes to Beatrice's desk, takes her gently by the hand, and leads her to the center of the stage. Hands her, her paper.] Please read it yourself, Beatrice.

BEATRICE:

YOUR MOTHER

Sister Clotilde told me, dear Bishop, that God had so many to attend to, He couldn't attend to all at once, so He made "Mothers."

Of course you can't remember, but when God gave you to your dear Mother, she held you close to her heart, and loved you, and blessed you. How proud she was of her first-born son, like our dear Blessed Mother was of our dear Lord.

Don't you think your mother was delighted when she saw your first baby tooth? Maybe she wrote in a book, like my Mother did, when you took your first step. Each day she saw you, her darling boy, grow taller and stronger.

Did your Mother think the years went very fast before you started your first day at school? I wonder if you saw your Mother's look of joy when you brought home your papers. My Mother is so happy when I bring home an "A."

Mother says that my brother, Pat, grew into a big boy before she realized it, and she calls him, "The Man of the House." Did your Mother call you that when you chopped wood for her and ran errands?

I try to picture how happy your Mother must have been the day you were ordained. I picture her sitting in the front pew in the Cathedral, and watching your every move, as, for the first time, you changed bread and wine into the Body and Blood of Christ. After all is over, I picture her going to the

Communion rail and you, her baby, her darling boy, come slowly down the altar steps, a priest forever, and laid your newly consecrated hands upon the head of your dear Mother, and blessed her. How happy, how very happy, she must have been!

With what joy your Mother must have received the news that you had been appointed Bishop of this diocese. Her boy, a Bishop!

Shortly after comes sorrow and sadness. Word was passed around that the beautiful Mother of our beloved Bishop was dying. "Agonizing Heart of Jesus, have mercy on the dying." Dear Bishop, those must have been sad days for you, especially, as you looked into the sweet face of your darling Mother for the last time. Surely you lost the best friend God gave you—your Mother.

And now, she is in Heaven in the sweet company of Jesus and Mary, and dear St. Joseph. As she looks down from her heavenly home, I picture her watching over her boy. When you are tired and weary, and you lay your head on your pillow, close your eyes and think of her, can you not almost feel her presence, or is it just an echo from the Heart of God, bidding you to labor on, until you, too, shall find rest, in the arms of Jesus and Mary, in your eternal home with "your Mother."

(Curtain)

SCENE IV

[Garden scene. Maypole in center of stage. Girls standing in groups fixing each other's crepe paper trimmings on dresses. Enter Sister Clotilde.]

SISTER: Girls, are you sure you can dance the Maypole dance, without a mistake? You have over an hour. While I'm arranging the shrine, will you, please, go through it again?

ALL: Yes, Sister.

SISTER: Call Margaret. She'll play for you.

VIOLA [Goes to side of stage and calls]: Come and play for us, please. Sister wants us to dance the Maypole Dance once again.

MARGARET: All right. [Takes place at piano. Plays a chord. Looks around.] All ready?

ALL: Yes. [Girls dance. A couple of minutes before it ends, a group of boys, Pat in center proudly holding cup, enter shouting school cheers. Girls join in cheers.]

Cheer

St. Mary's, St. Mary's, Rah! Rah! Rah!

St. Mary's, St. Mary's, Rah! Rah! Rah!

When you're up, you're up,

When you're down, you're down,

When you're up against St. Mary's

You're upside down.

St. Mary's, St. Mary's, Rah! Rah! Rah!

St. Mary's, St. Mary's, Rah! Rah! Rah!

[As cheers end Sister Clotilde comes in quickly.]

SISTER: Children! [All stop.] The crown-ing is to be an hour earlier. Girls, put your veils on quickly, and you boys go to the sacristy. Father Kelly is waiting for you.

Boys: All right, Sister.

(Curtain closes as all hurry off.)

SCENE V

[Garden: Shrine of Blessed Mother arranged as beautifully as possible. As curtain rises the Litany of the Blessed Mother is begun off stage, and is sung as procession comes in. Cross bearer; flower girls; girls in white veils; Beatrice, preceded by two attendants, one carrying silk cushion with crown on it, the other flowers. Father Kelly and other priests if possible and Bishop with his attendants. All take proper places. Bishop

speaks if one so desires, here. When hymn, "O Mary, We Crown Thee with Blossoms Today," is begun, Beatrice with two attendants goes to statue, where steps should be so placed and high that Beatrice is at least a head above the statue. She holds crown over head of statue until second chorus is sung, and "slowly" places it upon statue. She returns then to her place. "Holy God" or some other hymn is sung as curtain closes. A school orchestra adds very much to closing hymn.]

BISHOP'S SPEECH

Today we are gathered here to take part in a very simple, but impressive ceremony, the crowning of the Mother of God. Why do we so honor her?

Let us go back in spirit through the centuries, and think over the events of the first Good Friday. Once again we picture the sad scene of Christ's sufferings on the Cross.

As Christ looks down from the Cross He beholds His sorrowing Mother, faithful to her Divine Son through all His humiliations. The sorrowing eyes of our dear Saviour, also rest upon His beloved disciple, St. John. "Woman, behold thy son," said our dear Lord to His holy Mother. "Behold thy Mother," He said to St. John. Thus, from the lips of our dying Saviour, He gave His Mother, through St. John, to the whole human race, to be our Mother. To her belongs all homage, and all greatness, and all glory, and all virtues.

The Church has at all times, and everywhere from the birth of Christianity, honored the Mother of God. Christianity has lavished on the Mother of the Redeemer the holiest titles, and the sweetest names.

Down through the ages you will read, how people of all nations have had recourse to Mary. Many a hardened sinner has been saved from the abyss of despair, because even in the midst of their sins, they observed some pious practice of devotion to Mary.

This beautiful month of May has been set aside by the Church, as a special time of paying homage to the Queen of Heaven. Whether in a little country church or in a big cathedral, you'll find Mary's children offering in their own ways, prayers of love, of petition, or thanksgiving to her.

Our dear Mother in Heaven is a source of joy for nations, for people, and for the whole world. You well know, as Catholics, that at the approach of Mary's special feasts, the soul feels a kind of mysterious cheerfulness; the memory of Mary's greatness, the sight of her pictures and statues, and the invocation of her name shed a flood of light on the Catholic heart. As it is during life, so it is in death. Our devotion to Mary is a source of consolation and joy during life; at the hour of death it inspires feelings of resignation, peace, confidence and joy. It inspires us with feelings of confidence in Jesus Christ, being encouraged by the charity of Mary toward her children.

Persevere then, my dear children, in your devotion to the Mother of God, that you may be better and happier in this life, and enjoy her sweet presence in Heaven for all eternity.

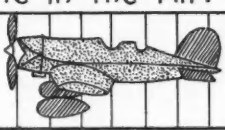
God bless you all!

Competition Devices

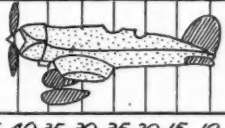
Sisters of Charity

Competition is an important element not alone in business; in the classroom it is particularly useful. Much enthusiasm has been aroused in many of our rooms by

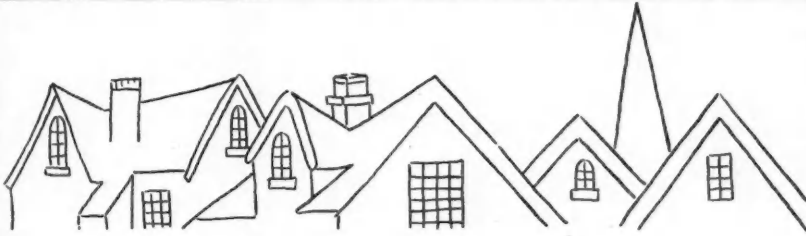
A Battle in the Air!




100 95 90 85 80 75 70 65 60 55 50 45 40 35 30 25 20 15 10 5 0




100 95 90 85 80 75 70 65 60 55 50 45 40 35 30 25 20 15 10 5 0



Skating to Win!



0 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100



0 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100

Competition Devices.—Designed by Sisters of Charity.

competitive teamwork. The class may be arbitrarily divided by the teacher or the children may vote for captains who then "choose up."

The next step is an understanding of how points may be made and lost. All neat papers, good recitations, etc., are points for the team. Tardy marks, untidy work, etc., are fouls for the team and make points for the opponents.

This much is good but to keep the teams "on the jump" a device was found necessary. So we here present two, with suitable slogans.

The losers must pay a price, of course. This is usually in the form of a treat—sandwiches, fruit, candy, ice cream.

And the children are ready for another contest.

DOORS

My father never barred his door
To homeless men of weary feet;
My mother sought no rest before
She gave the hungry ones to eat.

At heaven's threshold when he died
My father found a welcoming;
My mother heard at Mary's side
The songs that only angels sing

And so to me of wayward feet
His door my Father will not bar;
And Mary she will deign to greet

The son where that son's parents are.
—Francis Talbot in *The Magnificat*.

A Project on the Mass

Rev. Cyril M. Kuehne, S.M.

EDITOR'S NOTE. This article describes a project actually carried out by a boys' high school. The students, under the direction of their teachers, planned and conducted an all-day convention on the Holy Sacrifice of the Mass. Students from the other Catholic high schools of the city were the invited guests. The plan can be used by any Catholic school for a project on the Mass and may be adapted to other subjects.

Remote Preparations

After the Mass Project had been decided upon, the following general plan was formed:

First Session: General Aspects of the Sacrifice of the Mass.

Second Session: The Altar, the Sacred Vessels, and the Vestments.

Third Session: Prayers and Ceremonies of the Mass.

Then the plan of speeches was made for each session as follows:

I. General Aspects of the Sacrifice of the Mass

1. Nature of the Mass.
2. Excellence of the Mass.
3. The Institution of the Mass: The Last Supper.
4. The Mass, Unbloody Sacrifice of the Cross.
5. The Mass, Uninterrupted Intercession of Christ with His Father.
6. The Mass, Sacrifice of Christ Through the Priest.
7. The Mass, the People's Offering Through the Priest.
8. The Mass, Center of Catholic Worship.
9. The Mass, a Powerful Sin Offering.
10. The Mass, a Prayer of Petition.

II. The Altar, the Sacred Vessels, and the Vestments

1. The Altar in General.
2. The Crucifix, and the Sign of the Cross.
3. The Altar Stone.
4. The Candles.
5. The Host.
6. The Wine and Water.
7. The Chalice and the Ciborium.
8. The Vestments in General.
9. The Vestments in Particular.

III. Prayers and Ceremonies of the Mass

1. The Prayers at the Foot of the Altar.
2. The Introit.
3. The Dominus Vobiscum.
4. The Kyrie and Gloria.
5. The Collect.
6. The Instructions: Epistle and Gospel.
7. The Creed.
8. The Offering of the Bread and Wine.
9. The Orationes Fratres.
10. The Preface and Sanctus.
11. The Invocations and Prayers for the Living.
12. The Consecration.
13. The Pater Noster.
14. The Agnus Dei, and the Prayers for Communion.
15. The Domine Non Sum Dignus.

16. The Communion of the Priest and Faithful.

This program drawn up, a call was issued for volunteer speakers. About fifty students responded. Subjects were assigned; the more difficult ones going to the seniors and juniors, and the easier ones to the sophomores and freshmen. The students were told that they had to be perfectly dependable, to be careful not to go beyond the four-minute limit, to keep well within their subject so as to avoid needless repetition or overlapping. A reference library of books and pamphlets on the Mass was placed at the disposal of the speakers. During study periods, or after school, the students came to consult the reference books. They looked up their material, took notes, received suggestions and directions from a supervisor, and finally set themselves to the task of writing a rough copy of the speech. This first draught of the speech was submitted to the supervisor, approved, and corrected, and two typewritten copies of the speech made, one for the school, the other for the speaker. After almost two weeks of intensive work some forty speeches were written and faithfully committed to memory.

Immediate Preparations

1. Invitations were sent out to all the Catholic schools of the city to have a delegation present at the Mass project. An encouraging response was the result. About one hundred delegates came to represent eight of the Catholic high schools of the city.

2. In order to secure as much variety as possible, to allow everyone in the assembly to take an active part in the program, and to afford a slight mental relaxation, several Marian¹ hymns were prepared for congregational singing. These hymns were to be sung by the assembly at opportune moments during the three sessions.

3. The services of the school orchestra were enlisted.

4. An elaborate display of vestments, sacred vessels, and other liturgical objects was placed on exhibition.

5. The Convention was held in the school auditorium. Along the walls was the Mass exhibit. In the center of the floor the visiting delegates had places of honor, and were flanked on either side by the student body. On the stage, the permanent altar—used for all religious assemblies of the school—lent a beautiful and very appropriate setting for the Mass project.

First Session

General Aspects of the Holy Sacrifice of the Mass

The Convention opened with a musical selection by the school orchestra. Then the chairman of the Convention, in carefully chosen words, gave the purpose of the Mass project:

"The Church commands us," he said, "to assist at Holy Mass on all Sundays and holydays. She even encourages us to hear Mass on weekdays, for Holy Mass is the greatest act of worship, and the best form of prayer. Many people, however, do not know what is going on at the altar; they have never learned the significance of the Mass. In order to give our Catholic students a better understanding

¹The Convention was held on the Feast of the Compassion of the Blessed Virgin Mary.

and appreciation of Holy Mass, and enable them to derive much good from this august Sacrifice, the program that is to follow has been carefully planned."

After these preliminary words the chairman called upon each of the speakers of the first session in turn. All these speeches—the doctrinal setting for the remainder of the program—were delivered by students of the senior class. They dealt with the nature, excellence, institution, and efficacy of the Mass, the ideas being couched in language easily within the grasp of high-school students.

It is impossible, in a report of this kind, to give the content of the speeches, but a sample thought or two may be in place. The boy developing the subject: "The Mass, uninterrupted intercession of Christ with His Father," explained how, from the time of Its institution at the Last Supper down to the present time, the Mass has been celebrated without interruption in some country of the world, and that the intercession of Christ with His Father in the Holy Sacrifice of the Mass shall continue without fail until the end of the world. Again, the student who spoke of "Christ's Offering through the Priest" made his thought clear by quoting the learned Alquin: "Although with bodily eyes I see the priest at the altar of God offering bread and wine, by the help of faith and in the pure light of the soul, I distinctly see the great High Priest and true Pontiff, the Lord, Jesus Christ, offering Himself."

The speech making was interrupted in the middle of the first session to get the audience on their feet to join in the singing of a Marian hymn. This first session lasted one hour, after which a fifteen-minute recess was granted.

Second Session The Altar, the Sacred Vessels, and the Vestments

During the intermission the stage was prepared for the next session. Toward the front of the stage was placed a bare table which was to be converted into an altar. On several smaller tables all the objects that are to be found on the altar during Mass, as well as a complete set of vestments and several sacred vessels were placed in readiness.

After the speakers of the second session had taken their places on the stage, the chaplain of the school took over the Convention. He explained that this session would be conducted after the manner of an object lesson. He called upon three students of the freshmen class who treated in turn the Altar, the Altar Stone, and the Crucifix. After each speech the object spoken about was shown, fully explained, and set up in its proper place. Thus, the altar stone was placed on the table, the altar cloths spread over it, and the Crucifix set up in the center. In this way the altar was gradually built up before the eyes of the whole assembly, and the object lesson was so simple that everyone present could easily follow the process.

The Candles, the Host, the Wine and Water, the Chalice, and Ciborium were next spoken of. The complete process of host making was explained, and sample hosts, both large and small, as well as the large wafers from which the hosts are cut, were placed on exhibition.

Another Marian hymn was sung by the assembly, and questions concerning the altar and the sacred vessels were invited from the audience. The short time allowed for this purpose was insufficient for the many intelligent questions that were asked.

The next speakers dwelt on the subject of

the priest's vestments and the symbolism of the liturgical colors. Following this explanation the chaplain vested before the assembled students. He showed each vestment, explained its liturgical significance, gave the substance of the prayer recited in the act of vesting, and slowly put on the vestment.

A musical selection brought this period to a close. This ended the morning program. All repaired to the school cafeteria where lunch was served to both the visitors and the student body. The lunch period was followed by a recess of fifteen minutes.

Third Session

Prayers and Ceremonies of the Mass

The third and final session of the Convention opened with the chairman again in charge. The plan of this period was very similar to that of the first session. Some features, however, were different. For example, the speeches—delivered by students of the sophomore and junior classes—were somewhat shorter, simpler, and less formal than those of the first

period. The Mass, from the time the priest begins the prayers at the foot of the altar until after the Communion of the priest and faithful, was dwelt upon by the speakers.

Some Results of the Mass Projects

The Mass project certainly succeeded in its purpose of giving the students a better understanding and appreciation of the Mass. The speakers, especially, by force of gathering and studying their material, acquired a wealth of information on their respective subjects. One may be sure, for example, that a student who spoke on the "Dominus Vobiscum" or the "Orate Fratres" understands the significance of those prayers, and that he will be attentive to them every time he assists at Mass.

The project was also successful in its purpose of inviting delegates from the various Catholic high schools of the city. The visitors were glad to learn how programs are conducted in other schools, and they returned to their schools with programs and reports for their fellow students.

An Experiment in Outside Reading

W. E. Belleau, M.A.

At the beginning of the semester the boys in an English IV class were asked to write a complete list of all the books they had read during the previous semester, excluding textbooks and literature books assigned for classwork. They were informed that the purpose of the instructor was to assist them to derive more pleasure and more benefit from their leisure-time reading, and that the information obtained would not affect their grade.

The classification of the books read is as follows: Novels, 59; cheap novels, 41; western stories, 24; mystery stories, 19; biography, 13; adventure, 7; scientific, 6; animal and nature, 4; career, 4; essays, 3; short stories, 3; historical novels, 2; travel, 2; total, 187.

A class period was utilized in discussing the importance of reading good books, also in enumerating and explaining the different types of reading. Students were informed that they should read widely in order to become acquainted with all types of literature. Otherwise they might throughout their lives read only novels, while there were biographies, careers, essays, short stories, travel, and other classifications of literature that they might enjoy more than novels if they read them.

The plan for outside reading for the semester was as follows:

1. Required reading: First month—one biography or autobiography; Second month—one career or guidance book; Third month—one travel book; Fourth month—one historical novel.

2. Extra credit: Two marks added to monthly grade for each additional book read. Three books a month was the maximum for extra credit. However, a student failing in his other English work could not be passed because of marks earned through extra reading. Books for extra credit must be one of the types specified under required reading above.

3. Students were to select books from the tenth- or eleventh-grade reading list. Other books could be read by permission from the instructor.

4. Reports: Students were to be prepared on the first school day of each month to

write a theme in class or to report orally on the books read. If, after reading the written report, the instructor doubted that the boy had read the book, he was asked to report orally as well. Boys who read books for extra credit reported orally to the instructor after the last recitation period.

5. Motivation: Each month the type of book to be read was discussed with the students. They were given several reasons why they should read that type of literature. Then the 25 books that the instructor had brought to class were explained briefly and loaned to the students. During the month the boys would exchange these books among themselves. Furthermore several other good books were suggested to the class. If a boy did not like a book, he was advised not to read it, and the instructor assisted that boy in selecting a book that he would enjoy. Frequently before the recitation bell rang, the instructor would informally interrogate a student concerning the book he was reading. This afforded the opportunity to interest other boys in the book discussed. Occasionally the instructor would spend a few minutes telling the class of an interesting book he had just read.

The books read during the semester by the 25 boys in the class were: Biography, 93; travel, 65; historical novel, 60; career, 55; novels, 17; scientific, 4; western stories, 2; mystery, 1; detective, 1; total, 298; average, 12; minimum, 8; maximum, 15.

Following is a tabulation of the biographies, career, and travel books read.

Biography

Charles Lindbergh, 10; T. Roosevelt, 7; T. Edison, 5; G. Washington, 5; H. Ford, 4; Daniel Boone, 4; A. Lincoln, 4; Col. Lawrence, 3; W. Wilson, 3; Andrew Carnegie, 3; C. Coolidge, 3; Louis Pasteur, 3; John Muir, 3; Mark Twain, 3; Alfred Smith, 3; Joseph Pulitzer, 2; Edward W. Bok, 2; U. S. Grant, 2; Knute Rockne, 2; James J. Davis, 2; C. P. Steinmetz, 2; Herbert Hoover, 2; G. R. Clark, 2; W. T. Grenfell, 2; R. E. Byrd, 2; B. Franklin, 2; W. C. Bryant, 1; Luther Burbank, 1; Daniel Webster, 1; Jack Sevier, 1; P. Stuyvesant, 1; B. T. Washington, 1;

Robert Fulton, 1; Mustapha Kemal, 1; total, 93.

Career

John H. Hammond, *The Engineer*; V. Farr, *Getting the Job You Want*; J. J. Davis, *You and Your Job*; W. J. Little, *Why Go to High School*; C. Slattery, *The Ministry*; John M. Brewer, *Occupations*; Clayton H. Ernst, *What Shall I Be?*; Lewis Smith, *Planning a Career*; W. Gardiner, *Getting a Foothold*; J. M. Finney, *The Physician*; Charles Evans, *Growing a Life*; Henry L. Smith, *Your Biggest Job*; Orison S. Marden, *The Young Man Entering Business*; T. A. Benton, *Machinists at Work*; Esca G. Rodgers, *Careers*; Hallam Hawksworth, *What Are You Going to Be?*; Giles, K., and Giles, M., *The Facts of a Chemist*; H. D. Kitson, *How to Use Your Mind*; Art Sweetser, *Opportunities in Aviation*; H. L. Donnelly, *What Shall I Do with My Life*; Grafts, W. F., *Successful Men of Today*; U. Ricciardi, *The Boy and His Future*; E. D. Toland, *Choosing the Right Career*; Gauss, *Life in College*; Myers, Little, and Robinson, *Planning Your Future*; W. M. Thayer, *Turning Points in Successful Careers*; Weaver and Byler, *Vocations for Boys*; F. G. Davis, *Guidance for Youth*.

Travel

A. Williams, *Romance of Early Exploration*; V. Stefansson, *The Friendly Arctic*; D. B. Putnam, *David Goes to Greenland*; Martin Johnson, *Safari*; Dale Collins, *Sea-Fracks of the Spee Jacks*; V. Stefansson, *My Life with the Eskimo*; C. Akely, *African Game Trails*; Carveth Wells, *Six Years in the Malay Jungle*; Julian Street, *Abroad at Home*; E. M. Newman, *Seeing Spain and Morocco*; A. Goodrich-Freer, *Arabs in Tent and Town*; J. K. MacLean, *Heroes of the Farthest North and South*; W. H. Hudson, *Idle Days in Catagonia*; Richard E. Byrd, *Little America*; Daniel W. Streeter, *Denatured Africa*; A. H. Verrill, *Panama of Today*; E. A. Powell, *Beyond the Utmost Purple Rim*; A. Laut, *Pathfinders of the West*; John Muir, *Our National Parks*; Harold Speakman, *Mostly Mississippi*; Harry A. Franck, *Vagabonding Down the Andes*; John C. Parish, *The Man with the Iron Hand*; C. E. Akeley, *In Brightest Africa*; Raphael Pumpelly, *Travels and Adventures of Raphael Pumpelly*.

Near the end of the semester the boys were asked several questions. These questions and the answers are below:

1. Why did you read fewer novels this semester that you read last? Preferred other books, 12; Had enough other reading, 5; More homework, 4; Not interested, 2; Preferred magazines, 1; Read as many novels, 1.

2. What is your opinion of biographies? Interesting, 8; Helps build character, 5; Tells how to succeed, 4; Tells how to work, 4; Not very interesting, 3; Helps understand people, 1.

3. What is your opinion of career books? Helps select occupation, 13; Interesting, 5; Not interesting, 3; Tells how to apply for work, 2; Broadens your mind, 2.

4. Write the type of reading required this semester you preferred. Travel, 9; Historical novel, 6; Career, 5; Biography, 5.

5. Write your second choice. Biography, 7; Travel, 7; Career, 6; Historical novel, 5.

In conclusion let us summarize briefly:

1. One hundred eleven more books were read the second semester than the first.

2. Much better books were read the second semester.

3. If boys are kept occupied reading good

literature, they will not have time to read cheap books.

4. Time spent in motivating outside reading is worth while.

5. Most boys will read any book that will help them be successful in life.

6. The gain is temporary. It is impossible

to predict to what extent the influence, to read better literature, will be permanent. However, if boys are carefully guided in their leisure-time reading during their whole high-school career they undoubtedly would cultivate a desire to read and the ability to appreciate good literature.

On Teaching Geography

Sister Anna Marie, C.D.P.

One of the most serious obstacles to progress in teaching high-school students history, arises from their lack of geographical information. It would seem that modern life is endeavoring to distract us from the unusually grim realities which we face, by trying to "sugar coat" here and there. In this instance I refer to the very possible, all too frequent misuse of what, under some circumstances is a good thing, namely, project work. It seems to me that a knowledge of Dutch shoes, Dutch

caps, Dutch dances is a good piece of knowledge in itself, but it should not have first place or take precedence over such facts as where Holland is, its age by comparison with other countries, its form of government, etc. These facts are not, if they are presented to suit the intelligence and interest of the child, any harder to grasp than the first mentioned.

The missing background to history is especially noticeable in response to such questions as these: What time is it right now in France?

How many hours difference between our time and England's? How long does it take the sun to pass over 15° going from one line of longitude to another? How many miles are covered in a degree?

If children are told to draw the lines of longitude and latitude, it seems that they could do it with a better understanding than that they are "just lines." And how many of them have anything but a confused notion of what the International Date Line is? Another, and possibly the fact which least impresses them, is that location on these "lines," the topography of the land, the climate, have everything to do with the history of a people. Children seem to be convinced that people make their environment, rather than that the environment makes the people.

Since there is still something of map coloring in vogue, the impression quite regularly registers that the world has always been just what it is in the present-day geography books. As an example: Italy is drawn; the "boot" is colored green, blue, or any color. But it is one solid color from the "toe" to the "knee." When the Unification of Italy is studied later on and the child is told that Italy, the united nation that we know today, appeared on the map only in 1870, he is again confused. It is then necessary to devote time to the possibility of such a distortion. "Why I thought Europe was always that way! Didn't God fix these boundaries when He made Adam and Eve?" While this is an exaggerated instance, there is something of the common difficulty in it. True, the map of the United States has not changed, other than to expand, but it is a young country, that is by comparison. I only wish to bring out the point that in the teaching of both history and geography, the elementary principle; namely, that change is the law of life, seems to be quite consciously left unstressed. It does not seem out of place for a child to have been told that Asia is the cradle of civilization. Why not say in teaching the Bible Story of Creation that the Garden of Paradise was probably in Asia? Such information, however skimpy, would furnish a setting around which other facts could later collect themselves with greater ease and accuracy.

As for location—it seems to be the fifth wheel on the wagon. Mental pictures of this earth's surface and an estimate of distances should be the primary objective in geography teaching. In these days, when travel is fast and quite the thing, related information would not be out of place in the common stock of knowledge. I shall never forget the embarrassment caused by a priest's asking a group of fifth-grade geography pupils "About how many miles is it from New York to Buenos Aires?" And "Do you think I will need my overcoat there, this time of the year?" The children had been working on projects "The Indian in North America," and "The Indian in South America." No doubt such dry facts as would answer these and similar questions would be considered uninteresting and out of place, though it is also true that the children had not probably had enough time to get to just those facts. But the thing in those facts should have been gotten to first. When time is limited to half-hour periods and the class is large, some of the many details concerning the history and geography of a people will have to fall out.

With governments changing, the fight between Communism and existing orders carried



Poster Designed by Sister Marian Gertrude, S.C.

to dripping swords, the great probability of war among nations, the more time and energy devoted to essential and useful facts, the better will be the results, at least for that generation which is to handle the problem finally. There is a place in life for the artistic

and the beautiful side of every subject, but the hard and grim realities of the day call for an education that is strong to face the roughness. Education for life is quite as important as education for the sake of being called educated.

Suggested Activities on the Constitution

Sister Mary Consilia, O.P.

1. Make a booklet containing pictures exemplifying good citizenship and containing explanation of "How to Become a Worthwhile Citizen."

2. Keep a scrapbook showing current activities on the part of each of the three departments of government.

3. Make a scrapbook of clippings of judicial proceedings of federal, state, or county courts. In what way are they similar? How different?

4. Make a scrapbook of pictures, diagrams, or charts relative to government. These are often very instructive and help you to understand the function of our government.

5. Make a collection of items cut from the daily papers showing activities engaged in by people who were using their constitutional rights and privileges.

6. Make a map showing the location of the cities in which a United States District Court is located; in which the United States Circuit Courts are located.

7. Write a dramatization on "How to Obtain First Papers," or "The Declaration of Intention."

8. Explain to several foreign-born neighbors how to take out second papers, or citizenship papers.

9. Dramatize a trial for the breaking of a contract to the amount of \$1,500. Before what court may it be tried? What rights has the plaintiff? the defendant? What duties has the Court? Would this be a case for a jury trial? How are jurors selected. The defendant is unable to secure the services of a lawyer. What must be done about this?

Argue the case as though you were the lawyer for the plaintiff? What part has the judge? the jury? the foreman of the jury? the court clerk? To what court may this case be appealed, if the party found in the wrong decides to appeal the case?

10. Dramatize the meeting of the Constitutional Convention in which occurred the arguments for and against the equal representation in the Senate.

11. Spend a day with the President, and keep a record, hour by hour, of his activities and engagements.

12. You are a boy from New Hampshire who accompanied your father to Philadelphia for the Constitutional Convention. Write a letter to your mother or sister at home, telling them about the opening session.

13. Conduct the class on an imaginary tour through the United States Mint.

14. Imagine yourself to be a citizen of Virginia in 1866. Write a petition to Congress to grant the Representatives and Senators from your state the right to take their seats in Congress.

15. Pretend you are a Congressman. Prepare and present to your class persuasive arguments why the newly elected southern Congressmen should not be allowed to take their seats in the Congress.

16. Pretend you are the Chief Justice of the Supreme Court. Call the Senate to order and preside over the impeachment trial of President Johnson (or an imaginary President) and nominate some class members to make pleas for and against the President.

17. As a delegate to the Constitutional Convention, write a page in your diary for September 17, 1787.

18. Debate: *Resolved*: That no state may, upon its own volition, secede from the Union of States. Argue this from the viewpoint of a Southerner against that of a Northerner.

19. Argue before a meeting of the Constitutional Convention the point of counting three fifths of the whole number of slaves in enumerating the population of the several states.

20. Keep a "Dictionary" notebook showing new or unusual words read or met with in connection with the study of the United States Constitution. Make a list of legal words found or read in the papers or books.

21. Obtain specimen ballots and allow the class to vote on them for local elections.

22. Form a group of children interested in some common activity. Organize a club for this group. Draw up a constitution. What points ought a constitution to contain?

23. The making of pictures, charts, and diagrams illustrative of governmental activities.

The Rosary

Rev. P. Henry Sullivan

The recitation of the Rosary can be considered as the weaving of a crown of spiritual roses for the Blessed Virgin Mary. Mary's Rosary should be recited every day, but, especially, during October, which is the month of the Holy Rosary; May, the month of the Blessed Virgin; and during Lent. For these designated times it is a splendid Catholic practice to have the family group together after supper for the recitation of the Rosary. The family Rosary said with father and mother, when they were living, has been the fond recollection of many a Catholic man and woman.

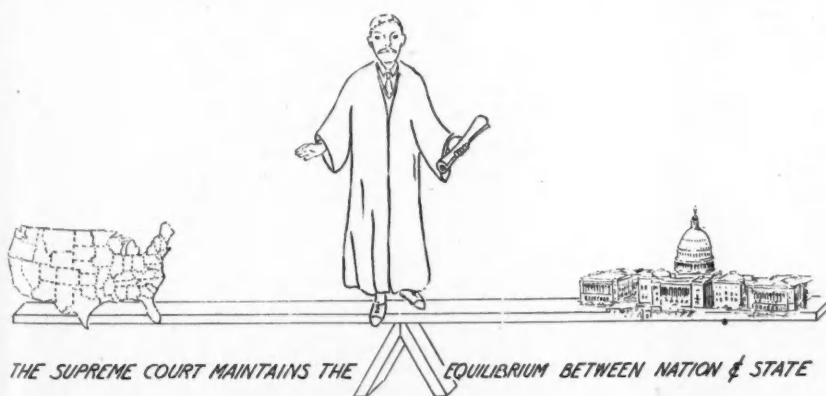
The complete Rosary consisting of fifteen decades, is divided into three parts, the Joyful, Sorrowful, and Glorious Mysteries, said on Sunday according to the season, and on week days as indicated below. After kissing the crucifix and then making the Sign of the Cross, say the Apostles' Creed. On the large bead next to the crucifix say the "Our Father." On each of the next three small beads say the "Hail Mary." Then say the Doxology (Glory be to the Father, etc.).

Now begin the first of the five decades (decade means ten). Each decade is said by reciting the "Our Father" on the large bead, the "Hail Mary" on each of the ten small beads and then the Doxology. (Each decade begins and ends with a large bead.)

Before or during the recitation of each decade you must meditate (think) on the Mysteries, one Mystery assigned for each decade.

After the last Doxology say the "Hail Holy Queen." Then add this prayer: "Let us pray. O God, Whose only-begotten Son, by His life, death and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that, meditating on these mysteries of the most Holy Rosary of the Blessed Virgin Mary, we may both imitate what they contain and obtain what they promise, through the same Christ, Our Lord. Amen."

Besides the indulgences which are attached to the beads, a plenary indulgence can be gained by reciting the Rosary in a Church where the Blessed Sacrament is present.



THE SUPREME COURT MAINTAINS THE EQUILIBRIUM BETWEEN NATION & STATE

The Chart MAINTAINING EQUILIBRIUM is a graphic representation of what the Supreme Court does for the nation. It provides the nicety of balance which makes our Constitution so workable. To the legislative department belongs the purse; i.e., the power of taxation and the right to make appropriations; to the executive department belong the affairs of army, navy, and appointments. The Supreme Court, on the other hand, is more of a moral than a physical power. It carries no purse, it wields no sword, it makes no appointments. Its function is purely the judicial function and the Court is a decided factor in the building of a great nation without the destruction of local self-government. Equilibrium is maintained between a sovereign nation on the one hand, and its component parts—sovereign states—on the other. — Chart designed by Sister M. Consilia, O.P.

Liturgical Hymns

THE ASCENSION

*Jesu nostra redemptio*¹

O Christ, our hope, our hearts' desire,
Redemption's only spring;
Creator of the world art Thou,
Its Saviour and its King.

How vast the mercy and the love
Which laid our sins on Thee,
And led Thee to a cruel death
To set Thy people free!

But now the bonds of death are burst,
The ransom has been paid;
And Thou art on Thy Father's throne
In glorious robes arrayed.

O may Thy mighty love prevail
Our sinful souls to spare;
And may we come before Thy throne,
And find acceptance there!

O Christ be Thou our present joy,
Our future great reward;
Our only glory may it be
To glory in the Lord.

All praise to Thee, ascended Lord;
All glory ever be
To Father, Son, and Holy Ghost,
Through all eternity.

PENTECOST

*Veni, Creator Spiritus*²

Creator Spirit, by whose aid
The world's foundations first were laid,
Come, visit every pious mind;
Come, pour Thy joys on human kind;
From sin and sorrow set us free,
And make Thy temples worthy Thee.

O Source of uncreated light,
The Father's promised Paraclete,
Thrice holy Font, thrice holy Fire,
Our hearts with heavenly love inspire;
Come, and Thy sacred unction bring
To sanctify us while we sing.

¹This is the original text of the present Roman Breviary Vespers hymn on the Feast of the Ascension. It dates from the eighth century. Under Urban VIII a group of Humanist revisers endowed with bad taste and no respect for tradition "revised" the Breviary hymns. The revisers were true children of the Renaissance to whom metrical correctness meant everything and inspiration nothing. The above translation is by John Chandler.

²The *Veni, Creator Spiritus* is the hymn for Vespers and Terce on the Feast of Pentecost. It is used on many other occasions. It was probably written by Rabanus Maurus (776-856). The translation is a part of the paraphrase of the hymn made by John Dryden (1631-1701).

³*Thy sevenfold energy*: An allusion to the sevenfold gifts of the Holy Spirit. These are enumerated in Isa.

Plenteous of grace, descend from high
Rich in Thy sevenfold energy;³
Make us eternal truths receive,
And practice all that we believe;
Give us Thyself, that we may see
The Father and the Son by Thee.

Immortal honor, endless fame,
Attend the almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And equal adoration be,
Eternal Paraclete, to Thee.

CORPUS CHRISTI

*Verbum supernum prodiens*⁴

The Heavenly Word⁵ proceeding forth,
Yet leaving not the Father's side,
Accomplishing His work on earth
Had reached at length life's eventide.

By false disciple to be given
To foemen for His blood athirst,
Himself, the very Bread of heaven,
He gave to His disciples first.

He gave Himself in either kind,
His very Flesh, His very Blood;
In love's own fullness thus designed
Of the whole man to be the Food.

By⁶ birth, our fellow man was He;
Our Meat,⁷ when sitting at the board;
He died, our Ransomer to be;
He ever reigns, our great Reward.

O saving Victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

To Thy great Name be endless praise,
Immortal Godhead, One in Three;
O grant us endless length of days
In our true native land, with Thee.

11:2, 3: "The Spirit of the Lord shall rest upon him; the Spirit of wisdom, and of understanding, the Spirit of counsel, and of fortitude, the Spirit of knowledge, and of godliness. And he shall be filled with the Spirit of the fear of the Lord."

⁴This is the hymn for Lauds on the Feast of Corpus Christi. It was written by St. Thomas Aquinas (1227-1274). The translation is by Neale and Caswall.

⁵The Word is, of course, the Second Person of the Holy Trinity, "in all things like and equal with the Father, being altogether what the Father is, yet not the Father" (St. Thomas). Read John 1:1-14.

⁶This stanza has been greatly admired as an example of perfect form and condensed meaning.

⁷*Meat*: an obsolete or archaic term for food.

Christmas night over 1900 years ago. The new born babe—Jesus, the Son of God. Others present—His Mother, Mary and His foster-father, St. Joseph. Others who come—Shepherds who are directed by an Angel.

4. *The Presentation of the Baby Jesus in the Temple*. The Infant Jesus is brought to the Temple and presented to God by Mary and Joseph. During this religious ceremony, Simeon, a just and devout man, sees Jesus and recognizes Him as the Promised Saviour.

5. *The Finding of the Child Jesus in the Temple*. Jesus, now twelve years old, accompanies Mary and Joseph to Jerusalem for the annual religious ceremonies at the Temple. On the return journey, Jesus cannot be found among the returning pilgrims. After three days of anxious search, Mary and Joseph find Jesus in the Temple, sitting in the midst of the learned doctors, who are astonished at His wisdom. The reunited Holy Family returns to Nazareth.

The Sorrowful Mysteries

(To be said on Tuesdays and Fridays)

1. *The Agony of Jesus in the Garden*. It is Holy Thursday night, about eleven o'clock. Following the Last Supper, the Apostles and Jesus are in the garden of Gethsemani. The Apostles are sleeping. Jesus is near by, praying. He is very sad. Reflecting on the tortures that are to be endured and the awful sins that cause them, His mental agony is so great that His Sacred Body is covered with a sweat of blood.

2. *The Scourging of Jesus at the Pillar*. By order of Pilate, a Roman judge, Jesus is stripped of His garments, tied to a post, and lashed with leather strips until His Sacred Body is a mass of bleeding cuts.

3. *The Crowning with Thorns*. Jesus is the Divine King. In mockery of this, He is robed in a purple garment and a crown, made of thorns, is forced upon His head. His cruel captors bow before Him in ridicule; they strike His head and spit upon His face.

4. *The Carrying of the Cross*. Having been condemned to death by Pilate, Jesus, an innocent victim, is made to carry a heavy cross to the hilltop of Calvary. The Stations of the Cross (2nd to 9th) give an account of this sorrowful journey.

5. *The Crucifixion of Jesus*. Stations 9, 10, and 11 help to recall this bloody execution. It is almost noon on Good Friday when Jesus, the loving God-man, reaches the top of Calvary. He is stripped of His garments and laid on the cross. His hands and feet are spiked to the cross. The cross is planted in the ground between the crosses of two convicted thieves. From twelve to three o'clock His bleeding body, with its patient and loving spirit, hangs in view of the mob, some of whom curse Him, while others stand in silent sympathy and devotion. After these three hours of agonizing torture, Jesus bows His head and dies.

The Glorious Mysteries

(To be said on Wednesdays and Saturdays)

1. *The Resurrection of Jesus*. It is Easter Sunday morning. For three days the dead body of Jesus has rested in a tomb, guarded by soldiers. Suddenly the stone, which was placed as a door for the tomb, rolls away and the living Jesus comes forth. Later, when His devoted friends arrive they find the tomb empty, except for the presence of an angel who tells them that Jesus has arisen.

2. *The Ascension of Jesus into Heaven*. It is Ascension Thursday, the fortieth day after the Resurrection. The scene is a hilltop. Jesus is speaking His last words to His Apostles. He is in the act of blessing them, when He rises from them and ascends into Heaven.

3. *The Descent of the Holy Ghost upon the Apostles*. It is Pentecost Sunday, ten days after the Ascension, and the Apostles are gathered together. Suddenly there is a sound as of a strong wind. Parted tongues as of fire appear over each one present. Thus the Holy Ghost descends upon the Apostles. When the Holy Ghost enters their souls, the Apostles become fearless preachers of Jesus Christ.

4. *The Assumption of the Blessed Virgin Mary into Heaven*. Some years after Pentecost the Blessed Virgin dies a natural death. Soon after her death, her soul is reunited to her uncorrupted body and taken by angels into Heaven.

5. *The Coronation of Mary as Queen of Heaven*. In Heaven, amidst glorious festivities, Mary is crowned as the Queen of Heaven. Jesus is King. Mary is His Queen. Together they will reign forever.

The Joyful Mysteries

(To be said on Mondays and Thursdays)

1. *The Annunciation and Incarnation*. The Angel Gabriel tells the Blessed Virgin Mary that she has been selected by God to be the Mother of His Divine Son, Jesus. Mary is in prayer when the Angel appears. The Angel greets her saying, "Hail (Mary) full of grace! The Lord is with thee." Then the Angel delivers his message to Mary. Mary humbly accepts the honor because it is God's will.

2. *The Visitation of Mary to Her Cousin St. Elizabeth*. Mary hastens to the home of Elizabeth to tell her the joyful news. As she enters the door and speaks words of greeting, Elizabeth, realizing the honor that has been bestowed upon Mary, says, "Blessed art thou amongst women, and blessed is the fruit of thy womb (Jesus)."

3. *The Birth of Jesus*. The town—Bethlehem. The place—a stable. The time—

Pentecost Sunday

A School Sister of Notre Dame

It is supposed that this lesson is prepared for the Sixth Grade.

Direction sheet for your study of the Proper for Pentecost:

1. Look for Pentecost in your Bible History to find out what the feast was in the Old Testament.
2. Read the Epistle for the story of the first Pentecost in the Catholic Church.
3. Look for the Bible story of the building of the Tower of Babel.
4. What does sin do to the tongues of men, as you learn in the story of Babel?
5. What was the effect of the Holy Ghost's descent upon the Apostles? Upon the people who listened to St. Peter speaking that first Pentecost?
6. How is that shown in the Introit?
7. As you read the Collect, try to answer these questions: Does the Holy Ghost still descend upon the Church?; Upon you individually?; What must you do to receive His light and help?
8. Find as many of the places mentioned in the Epistle as you can. Look in your dictionary for the word *proselyte*.
9. Were the Apostles very brave before the Holy Ghost came down upon them? What did they do during our Lord's Passion? What did they do right after His death? Were they changed after the Holy Ghost came down? What do you think is meant by the words in the Alleluia after the Epistle: "And thou shalt

AD BEATAM VIRGINEM MARIAM OMNIUM GRATIARUM MEDIATRICEM

Gratis, Virgo Genitrix, renidens,
Cuius ad scutum fugiunt fideles,
Esto virtutis mihi dux in arcto
Tramite Christi!

Saepe tentator monuit dolosus
Semitā angustā male desilire;
Saepe lassatus mihi pectore imo
Spiritus haesit,

Arma dum nitor gerere in cruentum
Montem, ubi circa Geniti Crucem altam
Fortiter perstant acies sacratae,
Spe bene fultae

Caelici serti, redimire fidem
Quo suum Christus propebat sodalem,
Qui, Deo soli ut placeat, recusat
Linquere pugnam.

Ut sacramentum Domino dicatum
Corde servemus sine labe puro,
Gratis sanctis, pia Mater, oro,
Pectora firmes.

Daemonum quando furor execrandus
Incitat saevos scelerum ministros
In gregem Christi, Fideique gestit
Perdere prata,

Gratiarum tunc pete, Mater, imbre
Irriget campos steriles Redemptor,
Flora virtutum revirere et arva
Donet aprica.

Filium per te, Genitrix Maria,
Deprecor supplex, barathro alligatis
Daemonum turmis, mala bella tollat,
Restituatque

Filiis pacem, Cruce quos redemit;
Caritas cunctas liget alma gentes,
Omnium Christi, peto, Gratiarum
O Mediatrix

— A. F. Geyser, S.J.

renew the face of the earth?"

10. Write in your own words what things we are asking for in the Sequence.

11. Answer these questions as you read the Gospel: Does our Lord love us very much?; How does He show that He does not want us to worry about anything?; What do you think our Lord meant when He said "Not as the world giveth, do I give unto you"? (That is a hard question, but if you think hard, I think you can answer it.)

12. If we love God and the Holy Ghost helps us to be good, are we as rich as kings? Read the Offertory, and tell what gifts, for instance, we could offer to God.

13. What do we ask for in the Secret? Read over your answer to No. 12.

14. Read the Postcommunion and tell whether we can do anything without the Holy Ghost's help, that is worthwhile for Heaven. How does the help of God come to us, with much noise?

New Books of Value to Teachers

The Diagnosis and Treatment of Behavior-Problem Children

By H. J. Baker and Virginia Traphagen. Cloth, 388 pp., \$2.50. The Macmillan Company, New York, N. Y.

The authors of this book are members of the staff of the psychological clinic of the Detroit public schools. Their purpose is to describe in detail an instrument which they have constructed for appraising the behavior problems and difficulties of children. The book is divided into four parts. Part I contains a brief introduction and gives the historical backgrounds of the treatment of behavior difficulties and problems. Part II consists of a description of the Detroit Scale for the Diagnosis of Behavior Problems. This scale consists of 66 items grouped in the following categories: health and physical factors; personal habits and recreational factors; personality and social factors; parental and physical factors of the home; home atmosphere and school factors. In connection with each of the 66 items are special questions to be asked of both parents and children. A definite system of scoring has been provided. Part III is devoted to an interpretation and discussion of each of the 66 items with respect to the possible psychological implications for child behavior. Part IV presents illustrative case studies, statistical evaluations, and general conclusions. The authors have provided not only suggestions for the practical applications of the Scale but also evidence of its validity and reliability.

The result of this book is a definite plan for determining the specific factors underlying the behavior problems and difficulties of children. These behavior problems and difficulties are distinguished carefully from the problems and difficulties presented by the mentally different child, whether retarded or gifted, and also from the problems and difficulties presented by the physically handicapped child.

The reviewer believes that the discussion, brief

though it is (pp. 15-17), of the so-called contributions of Freud, Adler, and Jung is unnecessary. However, the authors handle the questions concerning sex problems and behavior in a very satisfactory manner (pp. 67-69). In fact, throughout the book the authors have emphasized tact, as well as patience and persistence in gathering such personal data. The reviewer notes with satisfaction the fact that the authors have taken account of the religious factors in the motivation of behavior (pp. 102-103; 304-307). The book is practical and has much to recommend it, particularly to clinical psychologists and social workers.—William A. Kelly, Ph.D.

The Road to Peace

By Rev. James J. Daly, S.J. Cloth, 205 pp. \$2. The Bruce Publishing Company, Milwaukee, Wis.

Those who have read Father Daly's *A Cheerful Ascetic* will welcome this new addition to the Religion and Culture series. These spiritual essays have been a long time accumulating in the author's workshop. They are offered as a guide along the road to heaven. Readers who are afraid to sample spiritual essays should try these; they will be agreeably surprised.

High-School English—Junior Book Three

By Canby, Opdycke, and Gillum. Cloth, 506 pp. \$1.12. The Macmillan Company, New York City.

The third book of the junior-high-school English series. It stresses composition, in particular oral composition. Much attention is given to telling the student why he should perfect himself in the various phases of using language correctly. There is a great deal of practice material and self-testing is stressed. Letter writing, sentence structure, paragraph structure, reading poetry, learning to use the library are well handled. The section on functional grammar is very good. The same objectionable student theme we referred to in a review of a previously published book is included.

Decency in Motion Pictures

By Martin Quigley. Cloth, vi-100 pp. \$1. The Macmillan Company, New York, N. Y.

The man who was chiefly responsible for putting into effect the program of the Legion of Decency, discusses in this book the problems of morality and art involved in the motion picture as a form of dramatic entertainment. He argues that legal procedures have been largely ineffective because they have been superficial and unintelligent. He makes clear the recent events which have resulted in the development of a Production Code and in the various unofficial forms of pressure that are combining to keep American motion pictures reasonably clean. Teachers and preachers will find in the book numerous important facts and points of view helpful for promoting still better standards of public and private morality in motion-picture entertainment.

A Study of Catholic Secondary Education During the Colonial Period

By Rev. Edmund J. Goebel. Cloth, xii-269 pp. \$2.50. Benziger Brothers, New York, N. Y.

The present study, undertaken as a dissertation for the degree of doctor of philosophy at the Catholic University, is limited to secondary schools during the Colonial period and up to the first Plenary Council of Baltimore in 1852.

The book brings together for the first time materials on a phase of Catholic education which has been generally neglected and concerning which comparatively few documents are accessible. Catholic secondary schools were practically nonexistent during the Colonial period, and their establishment and growth was exceedingly limited during the formative period from 1789 to 1829. After the first Plenary Council of Baltimore, in 1829, the feeble beginnings were augmented somewhat by an increase in the number of schools but mostly by increases in enrollment due to the great expansion of territory and an increase in the Catholic population. It was during this

time that such well-known institutions as Spring Hill, in Alabama; Villanova, in Pennsylvania; Carondelet, in St. Louis; St. Aloysius, in Louisville; Notre Dame, in Indiana; and the schools of the Brothers of Mary, were established. During this time, too, diocesan schools came into existence in more than thirty dioceses. During the period from 1829 to 1852, 61 boys' schools and 115 girls' schools were established. The author is frank in admitting that many of these schools were inadequate and poorly equipped, even when judged in the light of the then existing needs of American life. A number taught the rudiments of reading, writing, and arithmetic and can be called secondary only by courtesy; others included advanced philosophic and scientific subjects. As the period came to an end many of the schools had been strengthened with better teaching staffs, and bettered curriculums, and were rendering services comparable with those of the best existing public and private schools.

The book covers so wide a field and so long a period of time that consideration of the several institutions and of such important aspects as curriculums, teaching staffs, administration, teaching methods, etc., is necessarily limited. The picture as a whole is confusing because so few common elements characterized the several schools. There is a distinct need for further studies like the present, particularly close studies of the schools belonging to the several orders, dioceses, and regions.

St. Bernard on the Love of God

Trans. by Terrence L. Connelly, S.J. Cloth, 259 pp. \$2.50. Spiritual Book Association, New York, N. Y.

This book, a classic on the subject of the soul and its preparation for union with God, is an excellent translation. It contains in Part I the writing of St. Bernard on the theme, *The Love of God*. Part II contains the Saint's conferences on life based on the Cantic of Canticles. Drawing generously from the Scriptures, St. Bernard has given both the ordinary and mystical experience of the prayerful union with God. This work, perhaps the best written by this great Father of the Church, is an essential requisite for contemplatives and those who would draw nearer to God in that sublime quickening of the spirit. The poetic nature of the original writings has been caught by the translator who also has added supplementary notes to aid the reader.

A Survey of Personality Factors in Teaching

A survey relating to the personality factor in teaching success, and emphasizing the variance of basic requirements for prospective teachers, has recently been completed by Mr. Fred M. Schellhammer, a graduate student in the department of educational administration of Fordham University, in New York City.

The report provides a wealth of material gathered from replies to a questionnaire sent to 109 educational institutions of the country. It deals with the individual as a person and takes



Dr. Jeremiah D. M. Ford
of Harvard University, who
receives the 1937 Laetare Medal
from the University of Notre
Dame.

(See page 10A)

up the physical, the emotional, and the social aspects of the prospective teacher and their relationship to his or her success in teaching.

In the report, emphasis is laid on the following traits considered in varying degrees by teacher-training institutions when accepting students: (1) intelligence; (2) health; (3) appearance; (4) speech; (5) conduct; (6) habits; (7) culture; (8) social qualities.

It was brought out that the teacher-training institutions have set up entrance requirements other than high-school graduation, placing some emphasis on health, intelligence, and good habits, but giving only slight consideration to the factors of appearance, speech, conduct, and social traits. Little consideration, it was found, has been given to carriage, dress, physical maturity, and other phases of the personality factor.

The report is a preliminary to a more exhaustive summary which Mr. Schellhammer plans to prepare in the near future.

La Grande Amie, Pierre L'Ermite

Ed. by Sister M. St. Francis. Cloth, 216 pp. \$1.28. Bruce Publishing Company, Milwaukee, Wisconsin.

As a contribution to the classroom for the study of the French language, this book is distinctive. It presents a widely popular novel which was crowned by the French Academy, one which merited this award because of its character as a story and because of its purity of grammar and idiom. The story tells of the departure of men from the cultivation of the fields to the factories or the conflict of industry and the soil. The exploitation of workers and their final return to the use of the land together with a tender theme of love make up the general outline. It is a psychological novel the moral nature of which is elevating; its language is deeply French. The editor has added footnotes explaining occasional strange idioms and a vocabulary to make it more adaptable to the American classroom. The elevated and fine qualities of this book make it a worthy reader to accompany any classroom textbook.

A Teacher's Guide to United States and Canada

By Pearl H. Middlebrook, M.S. (Specialist in Geography). Paper, 48 pp. 24 cents. Silver, Burdett and Company, Newark, N. J.

A clear statement of modern methods of teaching geography, particularly as exemplified in the Barrows-Parker Series. Special stress is put upon getting a clear understanding of all phases of the relationships of man to his environment. After laying down the principles of lesson planning, the author makes detailed lesson plans for each of six main regions of the United States, for scattered American lands, and for Canada and

Newfoundland. Most teachers of geography are in need of the kind of help supplied by this excellent guide.

PUBLICATIONS RECEIVED Social Studies

¶ *The Church and Civilization*. By Albert Muntch, S.J. Cloth, 152 pp. \$1.75. The Bruce Publishing Company, Milwaukee, Wis. Father Muntch answers those who predict the imminent downfall of our civilization and to those who doubt whether there is a solution to our social problems. Basing his answer on facts, he proves that religion supplies the solution. ¶ *Social Origins*. By Eva J. Ross. Cloth, 112 pp. \$1.25. Sheed & Ward, New York, N. Y. The substance of a series of lectures, delivered at Oxford University, under the auspices of the Catholic Social Guild Summer School. ¶ *Our Homes*. Edited by Ada Hart Arlitt. Paper, 232 pp. 25 cents. National Congress of Parents and Teachers, Washington, D. C. The home, the family, and suggested programs for making them more vitally concerned with problems of the modern community are the subjects of this compilation of articles. That the treatment is "modern" is quite evident from the entire exclusion of religion as a force in home development. The material aspect of the home is given professional attention by the several writers.

¶ *Catholic Rural Life Objectives*. Paper, 116 pp. 50 cents. Published by the National Catholic Rural Life Conference, St. Paul, Minn. A second series of discussions on some elements of major importance in the philosophy of agrarianism.

Supplementary Reading

¶ *Peter and Nancy in Asia*. By Mildred Houghton Comfort. Cloth, 283 pp., illustrated. 85 cents. Beckley-Cardy Company, Chicago, Ill. A very well written travel story for the fifth and sixth grades. The children spend a whole year touring Asia, from Turkey to Japan and from Arabia to Siberia, learning geography in a vivid way. ¶ *It Happened in Australia*. By Leila G. Harris and Kilroy Harris. Cloth, 168 pp. \$1. McKnight & McKnight, Bloomington, Ill. ¶ *It Happened in South Africa*. By Leila G. Harris and Kilroy Harris. Cloth, 185 pp. \$1. McKnight & McKnight, Bloomington, Ill. ¶ *Follett Picture-Story Series*. Each 40 pp. Paper, 15 cents, buckram, 60 cents. Follett Publishing Company, Chicago, Ill. Booklets of the series now available include *Milk, Bread, Food, Trains, How We Travel, Indians, Wild Animals, and How the City Serves Its People*. Each book contains from 45 to 70 reproductions of photographs which tell the story. To these are added a small amount of text which may be read by pupils in the third grade. The books, intended to be used in any grade, will prove invaluable for the visualizing of their subjects. ¶ *Unit-Activity Reading Series*. By Nila Banton Smith. *Tom's Trip* (pre-primer), *At Home and Away* (primer), *In City and Country* (Book one), *Round About You* (Book two), *Near and Far* (Book three), *Teachers' Guide for the First Year*. Silver, Burdett & Company, Newark, N. J. A successful method of correlating all the children's activities in home and school with his learning to read. ¶ *Jeremy Mouse and His Friends*. By Clara Atwood Fitts. Cloth, 156 pp. 70 cents. Beckley-Cardy Company, Chicago, Ill. In this supplementary reader for grades 3 and 4 Jeremy Mouse, who lives in the author's studio tells of his conversations with caterpillars, butterflies, wasps, pollywogs, turtles, etc.

CHESTERTON A FIGHTER

G. K. Chesterton gave to modern Catholic writers the one characteristic by which they are termed modern—the characteristic of fighters as well as writers. . . . From the moment of his awakening to the realization of the invisible conflict between barbarism and Christianity, he enlisted as a fighter in this great, modern war. . . . All of Chesterton's great poems are war poems, dealing with battles occurring some time in Christian history.—Rev. Calvert Alexander, S.J., author of *The Catholic Literary Revival*.

CATHOLIC BEST BOOK SELLERS March, 1937

FICTION

1. "King's Good Servant," O. White (Macmillan). 2. "Coming of the Monster," Dudley (Longmans-Green). 3. "White Hawthorne," Borden (Macmillan). 4. "As the Morning Rising," Van Sweringen (Benziger). 5. "Red Robes," Boyton (Benziger).

NONFICTION

1. "Life of Jesus," Mauriac (Longmans-Green). 2. "Autobiography," Chesterton (Sheed and Ward). 3. "Safeguarding Mental Health," McCarthy (Bruce). 4. "Characters of the Reformation," Belloc (Sheed and Ward). 5. "Priesthood in a Changing World," O'Brien (Kenedy).

The above list is compiled from reports of leading book dealers made to the Library Department of THE CATHOLIC SCHOOL JOURNAL.

The Fabric of the School

Safety and Health in the School

The U. S. Office of Education has a 29-page pamphlet entitled "Safety and Health of the School Child," a copy of which will be sent to anyone upon request. Prepared by Dr. James Frederick Rogers, Office of Education consultant in hygiene and health education, the booklet lists 200 questions for a self-survey of the health and safety of the school. Among the questions are the following:

1. Is your school building considered fire resistive by your insurance company?
2. If not fire resistive, is your school considered safe?
3. Do all school doors open outward?
4. Are oil, gasoline, cellulose films, or other such materials kept out of the building or in fireproof closets?
5. Is the room housing the heating plant and basement made fire resistive on all sides and ceiling?
6. Is there adequate fire-alarm provision?
7. Are there fire escapes?
8. Are fire escapes adequate to empty a floor in two minutes without crowding?
9. Is fire drill conducted at least once a month?
10. Are there adequate exits, with safety locks, in good condition?
11. Are school buildings free from flies?
12. Is the playground drained and surfaced so that there is a minimum of mud and maximum of use?
13. Are cement walks provided from the street to the school, and from the school to outside toilets, if they exist?

14. Are desks and seats washed before the opening of school term with soap and water?

15. Are pupils who are obliged to sit near the stove protected by a screen from direct heat?

16. Can a minimum temperature of 70 degrees be maintained in cold weather?

17. Are the school windows kept clean?

18. Are the artificial lights so shaded that there is no glare?

19. Is the water supply safe at its source?

20. Are drinking fountains sanitary?

21. Is warm water for hand washing available?

22. Are outside toilets of sanitary construction?

23. Are toilets thoroughly cleaned with soap, hot water, or other cleansing agents at least once a week?

24. Do you consider your school toilets a good object lesson in fixtures and care?

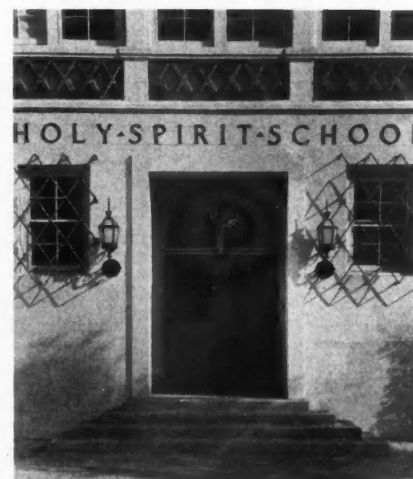
25. Is there ample space for school children to play?

26. Is the school playground so placed or fenced that children cannot run into the street or other dangerous places?

27. Is all apparatus relatively safe and in such condition that accidents cannot occur from faults in the apparatus itself?

28. Are the playgrounds made available for use after school and on Saturdays?

29. Are the remains of food disposed of in a sanitary way and the lunch quarters kept in clean condition?



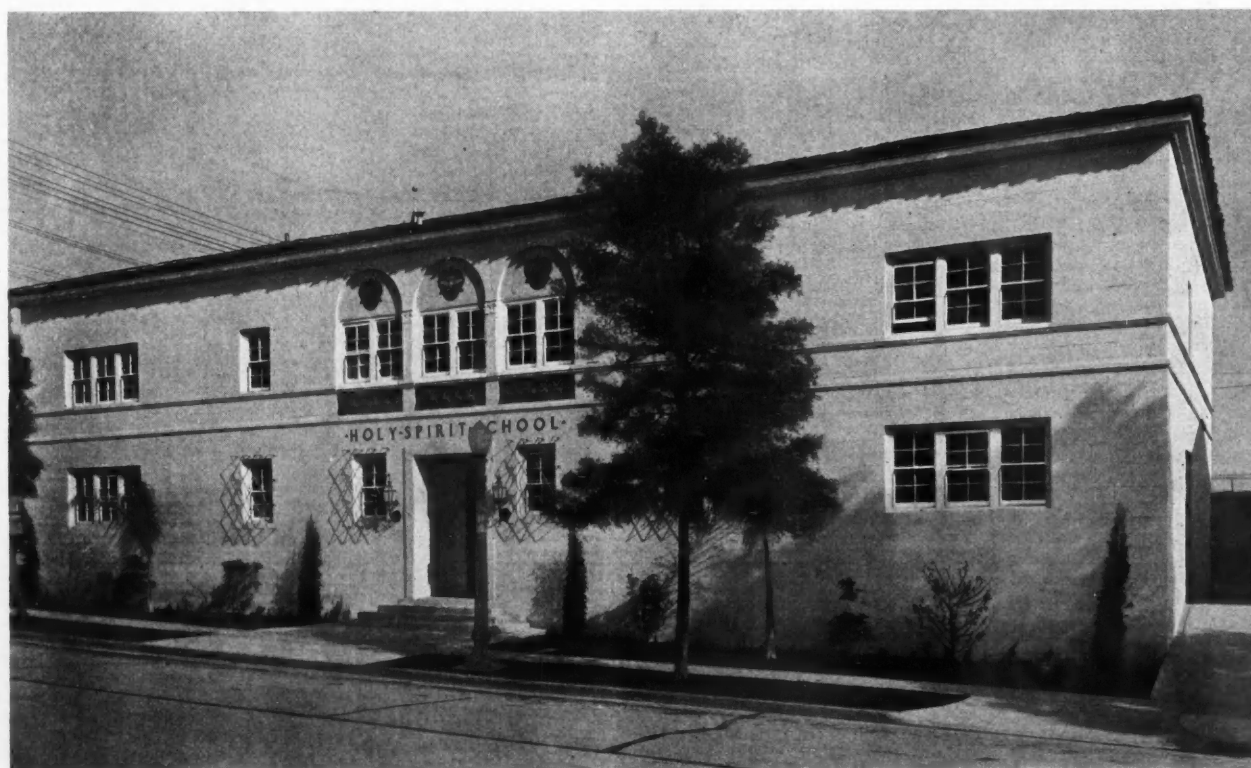
30. Are health examinations of school children conducted without hurry?

31. Are all pupils showing signs of possible communicable disease promptly isolated and sent home under safe escort?

32. Is the school nurse trained in first-aid work?

33. Is there a first-aid outfit containing the usual materials in your school?

34. Do you feel that you are placing present and future health and safety first in the case of every child in your school and to the best of your resources?



Holy Spirit School, Los Angeles, California. — Newton & Murray, Architects.

Waxes—Their Uses and Characteristics

Floyd Benson

Waxes in their various forms have been used as a polishing medium for finishing wood and lacquered surfaces since the early centuries. There is no other material that is so easy to handle, that can be refinished as nicely and preserves as well as wax.

Wax in its raw state comes under various heads according to the location of its origin and its texture. A few of the more important ones are Carnauba, Candelilla, Beeswax, Mountain, Japan, and Bayberry. These are all known as vegetable waxes. Under the mineral waxes we have such as Paraffin, Montan, Ceresin, Ozokerite, and Syncera.

Up until the past three or four years the method of preparing these waxes for commercial use was to liquify them and suspend them in a solution of Naphtha, Gasoline, Kerosene, Turpentine, or similar vehicle. Upon application to the surface to be treated the liquid evaporated and left a fine wax film that could be polished to a high luster with very little effort. The objectionable feature of this process was the labor involved and oftentimes the slippery as well as greasy surface left. This objectionable feature was usually the fault of the manufacture in not using the proper wax combinations. Usually his main objective was to cut costs either to selfishly derive more profit for himself or to be able to undersell the other fellow in hopes that he would be able to drive him from the field. Either reason is insufficient for pawning off on the buying public a cheap material that will hardly pay for the time and effort of application.

In recent years there has come into prominence an entirely new process of preparing waxes for commercial use on floors. This process consists of saponifying and emulsifying the raw waxes to make them miscible with water. The procedure is very similar to that used in the soap-making industry. These new waxes sold under the various trade names have the advantages over the old ones of being self-polishing, nonflammable, and non-injurious to such types of floors as mastic or asphalt and rubber. They work equally well on all types of floors.

It has been proved that these so-called bright drying waxes when properly made with quality materials will stand more traffic and an equal amount of cleaning and maintenance. There are occasions, however, when it is almost impossible to obtain satisfactory results with any kind of wax. This especially in case of an old floor that has been continually mopped with strong cleaning solutions. The oils in the floor have been saponified and taken out and the floor has absorbed a considerable amount of the alkalis from the cleaners. When wax is applied it may dry and look like a wonderful job. As soon as any water is spilled on the floor there is a reaction between the alkalis that have been absorbed by the wax and the water that causes the wax to turn white and be readily removed from the floor. In cases of this kind it is well to apply a sealer of some sort to the floor in advance of the wax. Penetrating varnish or lacquer has been found good for this purpose. A bath of vinegar or some other mild acid will work wonders in many instances. Be careful, however, to rinse the floor thoroughly before waxing.

The writer's observations have been that the self-polishing waxes that dry to a highly

shiny appearance are the more susceptible to being mopped off owing to the fact that the soap content is higher. Most people prefer a beautiful lustrous floor to one that has that glossy varnish finish. Each sweeping brings up a higher polish and the wax wears longer.

Don't sweep waxed floors with an oily sweeping compound or an oil-treated dust mop.

Don't mop or scrub floors with a strong cleaning solution or hot water and expect the wax to stay on.

Don't apply wax to a dirty floor.

Don't apply wax over new varnish until the varnish is entirely dry.

Don't varnish or shellac inlaid linoleums. The makers recommend wax for maintenance.

Don't apply water wax over the old-fashioned waxes. Remove the old wax first.

Don't experiment with cheap materials. They are the most expensive in the end.—
From *The Model Custodian*.

A New California School

The new school for the parish of the Holy Spirit at Los Angeles, Calif., is designed in simple Italian architecture in harmony with the other parish buildings. It is constructed throughout of reinforced concrete according

to the latest engineering principles for building to resist earthquakes.

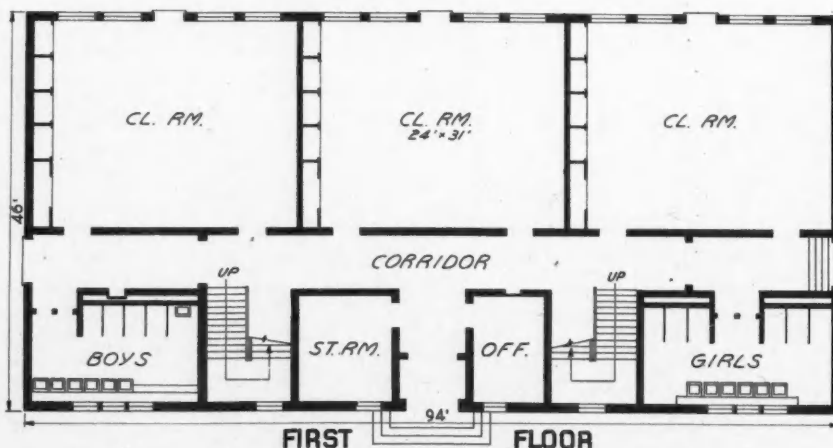
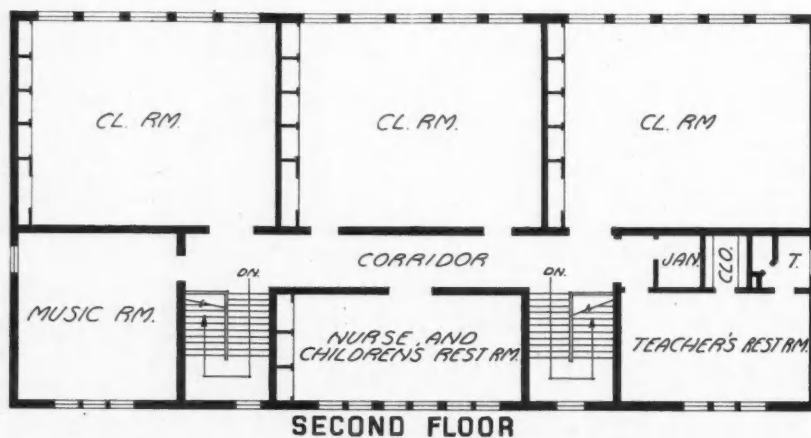
The building is 46 by 96 feet, containing six standard classrooms, two smaller classrooms, office, library, nurse's room, and children's room. It will accommodate 375 children.

Each classroom is equipped with its own wardrobe within the room. The interior is finished in a soft green. A new type of oak-block flooring is cemented to the concrete slab with a coal-tar asphalt. The roof is of tile similar to that of the other buildings of the group.

Messrs. Henry Carlton Newton and Robert Dennis Murray, of Los Angeles, were the architects. Rev. Patrick J. Concannon is pastor of the parish. The building was blessed last October by His Excellency Most Rev. John J. Cantwell, the new archbishop of Los Angeles. Rev. Martin McNicholas, D.D., diocesan superintendent of schools preached the sermon.

AN OBJECT LESSON

Rev. Edward Schmitz, O.S.B., dean of studies at St. Benedict's College, Atchison, Kans., gave an examination in religion to entering students. Graduates of Catholic high schools made an average of 88 in this test; those who had only one year in a Catholic high school averaged 63; and those who had never attended a Catholic high school averaged only 57.



Parish School, Church of the Holy Spirit, Los Angeles, California.—
Newton & Murray, Architects.

With the Catholic Educators at Louisville

N.C.E.A. Meets March 30 to April 1

The enrichment of elementary education through redirected and enlarged programs of music, art, safety, and reading; the reform of secondary education to insure courses with vocational and life values for the nonacademically minded students; the improvement of financing and accounting methods of colleges and universities; the enlargement of the regional and interim committee activities of the association; and the rededication of the membership to the proposition that religion as the basic integrating force in education is the only solid foundation for life in a democracy—these were high spots in the work of the 34th annual convention of the National Catholic Educational Association at Louisville, March 30 to April 1. Attendance that exceeded the largest meeting in six years, warmhearted Kentucky hospitality, ideal weather, and a large and constructive exhibit of instructional materials contributed to the success of the meeting.

Except for the high Mass and the opening and closing sessions, the N.C.E.A. meets as a federation of departments, each enjoying an independence in program making and a most astonishing difference in spirit, character of program, and atmosphere. If the college section is dignified and self-important to the point of tiring its audiences, the secondary-school department in contrast is quite ready to hear radical proposals and to fight bluntly for individual opinions. Altogether different is the common-school department which listens almost passively through long sessions of well-prepared papers that bristle with modern pedagogical language and progressive methods, and are quite conservative objectives. Of all the departments, the Seminary group is the most serene and has the clearest-cut ideas of the need for bettering classical education in order that it may be completely useful vocationally.

The Secondary Department

The Department of Secondary Schools opened its session by voting to establish six regional units for the better discussion of local problems and for giving voice and enabling action in the relations with the great regional accrediting organizations. The Reverend George Johnson, who opened as the first speaker, threw a verbal bombshell into the meeting by pointing out the need for vocational education in the program of every Catholic high school. The entire program of secondary education in the United States at present under investigation, is in a flux, and is certain to suffer wide readjustment. A Federal Presidential Committee is making a study of vocational education to determine the efficiency of what is being done, its relation to general education, and its acceptability for present economic and social needs. The national co-operative study of secondary education is also raising questions concerning all standards of high-school education and concerning the efficiency of the requirements set up by the standardizing agencies. Finally the development of CCC and FYA activities is opening up broad questions of policy on the education of youth. The great increase in funds allotted by Congress in aid of vocational education more than doubles the Smith-Hughes appropriation and permits the enlargement of the program for vocational studies to include what might be called the distributive occupations such as salesmanship and various types of service work. It is agreed in public-school circles that the high school must be improved in order to meet current social and

economical conditions; preparation for college entrance no longer tells even a fraction of the story. The Catholic high schools must frankly face the question that arises from the fact that the enlarged enrollments include numerous boys and girls who cannot benefit from the traditional program. The high school must give more than lip service to the objective of preparing directly for life. It must recognize the need of youth for as much intellectual education as it has capacity to accept; it must at the same time educate all the youth to make effective use of its leisure time. It must finally provide such prevocational and vocational instruction as is necessary to make children economically efficient. This last-mentioned purpose is distinctly a part of the ancient Catholic tradition of education. Dr. Johnson closed with an earnest plea for the integration of the entire secondary-school program.

Dr. Francis Crowley of St. Louis University, who followed, read a carefully balanced paper supporting in general the viewpoint of Dr. Johnson. He showed that while the supernatural aim is predominant in Catholic education, the subordinate aims are of almost equal vital concern. He urged that there is a need at this time for co-ordinating the vocational and cultural aims of the secondary schools in harmony with present social and economic conditions. The schools must win respect by the high quality of the service which they render. For this purpose the highest grade of teaching staff must be secured and the possible redirection of all high-school objectives as well as of curriculums, etc., must be considered in order that guidance, the leisure-time interests of pupils, and their vocational needs, especially of those who will not go to college, can be given attention. Dr. Crowley pointed to the fact that two thirds of the student body do not go to college, and that most of these do not respond to the ordinary academic courses in which the languages and mathematics are core subjects. He argued that there must be critical thinking on all proposed changes and urged especially attention to education for family life, for leisure-time activities, and for the development of a Catholic culture among the men and women who will be the artisans and homemakers of the nation.

The teaching of religion occupied largely the second day of the meeting. Father Daniel Lord, S.J., opened the morning program by vigorously urging the teaching of religion on an activity basis as the best antidote for Communism. Boys and girls, he said, must be taught religion positively, as news, as a highly interesting experience, as a challenge to action, as the best means to happiness in personal and social life, as the means of ultimate happiness. Religion courses must include what youth needs and wants; the religion class must provide an opportunity not for "snoozing" but for joining the church militant. Teachers of religion can learn an important lesson from the Communists, who have used a clever psychology to interest the youth in their empty and fallacious doctrines. Following the discussion of Father Lord's paper, the Department voted to urge the expansion of the Catholic Youth Movement on a national basis.

Important papers on Visual Projects in Teaching Apologetics were read by Rev. Dr. N. C. Hoff of Notre Dame University, and on the College Religion Placement Test by Sister Mary Loyola, S.N.D., of Cleveland. Brother William read an informative paper on the supervisory leadership of the high-school principal. On Friday, Monsignor John J. Fallon of Belleville, Ill., discussed the instructional problems which arise from individual differences among pupils. Dr. W. C. Eells described the national co-operative study of secondary-school standards, and Brother Eugene Paulin, S.M., presented a paper on the solution of problems in character training arising in departmentalized schools.

The Parish-School Department

Monsignor John M. Wolfe, Dubuque, Iowa, president of the department of parish schools, developed his program with the clear-cut objective of seeking help in the immediately possible improvements in elementary-school organization and curriculum building. The program brought forward outstanding nuns from widely separated sections of the United States. It was particularly reassuring to find that the Sisters are thinking in terms of fundamental Catholic philosophy of democratic life and of the contributions which the schools should make to the betterment of American culture and a democratic social order.

The program on Wednesday centered around the topic of music and art in the schools. Papers were read by Sister Cecilia of Cincinnati, Sister Mary Augusta, Belleville, Ill., Sister Pauline, Nashville, Sister Cecilia, Louisville, Sister Mary Marcella, Covington, and Sister Mary Veronica, Toledo. The Reverend Carl P. Hensler, Pittsburgh, defined the economic role of the state in modern life and education.

Health and safety as social studies afforded an opportunity for a series of constructive papers on Thursday morning read by Brother Benjamin, Louisville, Sister Anne Raphael, Kansas City, Mo., Sister Mary Miella, Chicago, Sister Mary Vincent, New Orleans, Sister Mary Loyola Schmitt, Quincy, Ill., and Sister Mary Benigna, Dubuque.

The holding power of the schools through emphasis on learning, improved discipline, and new forms of religious instruction was taken up Thursday afternoon. In addition to the Sisters' papers, Father Francis A. McNelis, superintendent of schools, Altoona, Pa., discussed methods of reaching public-school children for religious education through the Catholic teachers.

On Friday morning, reading and libraries shared the program with the discussion of the function and values of Home and School Associations. The speakers included Sister Mary Cecil, St. Paul, Sister Mary Christina, Louisville, Sister Mary Aurelia Masino, Biloxi, Sister Mary Chrysostom, Detroit, Sister Mary Gregory, St. Louis, Mother Mary St. James, Philadelphia, Sister Mary Paul, Honesdale, Pa., and Mrs. L. J. Hackett, Louisville.

The General Sessions

At the high Mass, the Rt. Rev. Patrick J. McCormick of the Catholic University, argued that the United States needs the leavening influence of Catholic education so that moral standards will be brought up to Catholic ideals. These standards are needed in private and family life; they are essential for raising industrial and business practices from the indecent struggle of the jungle to a high level of justice and fair dealing; they are sorely needed to raise art, literature, and the drama to a Christian quality of morality.

In his presidential address, the Most Rev. John B. Peterson stressed the importance of rededicating Catholic education and Catholic educators to the defense of human rights through an educational program which will train the citizen of a democracy and provide a well-rounded development of the entire man. Democracy is threatened in European countries and the Church has widespread misgivings concerning the liberty of her children and of their neighbors.

Bishop Peterson criticized pending legislation for federal aid to education, because it offers no constructive improvement in education which is sadly needed. Public education contemplates antidotes for the present ills of society without providing correctives for the fundamental ills. Education must provide self-discipline and self-direction, but it cannot do this by merely providing for greater knowledge and intelligence. Moral science and moral sanctions are needed to direct the application of knowledge to life's problems. The only reasonable basis for morality is religion.

Without it and its moral guidance, knowledge may be ornamental, but it carries no assurance of being wholly profitable to man. Religion must be a part of all education to safeguard democracy and to fit children for a successful life in a democratic society and for heaven.

The Banquet

The annual banquet brought together some 400 representative lay people of Louisville, who joined with the members of the association in crowding the banquet hall of the Brown Hotel and the adjoining wings. The Very Rev. John F. O'Hara, C.S.C., president of Notre Dame University, who discussed Religion in American Life, argued that the decline of religion in the nation has been reflected in a corresponding lowering of all levels of morality. As religion has lost its hold crime has grown in proportion. The Catholic Church is the only large and effective force for law and order in the United States, and the only instrumentality which can restore the supernatural element needed in American personal, social, and economic life. Catholic education is an essential part of the program of restoring religion to its rightful place.

The Rev. Wilfrid Parsons, S.J., of Georgetown University, discussed present problems of social justice and education in the United States. Assuming the definition of Catholic education to include not merely the formal types of education provided by the school and the university, but all forms of adult education as well, Father Parsons argued that Catholic education is committed to battle against Communism and Fascism and against all those forces which are harming social justice in a democratic society. The way out of the present onslaught on western civilization is democracy. Social justice can be attained only in terms of a democratic political system which provides self-government and which expresses Lincoln's dictum of a government of the people, for the people, and by the people. The new systems of government developed since the War are a species of theology and seek to define man's place in the social system. All deny man's independence and his rights to life, liberty, and the pursuit of happiness. Man possesses these rights which have been given to him by God. The present opportunity of the Catholic school is to teach democracy and to make it a living fact. The Catholic position is identical with the best American traditions.

The College Department

The outstanding feature of the meeting of the college section of the National Catholic Educational Association was the determination to put the accrediting work of the College and University Department on a sound basis. Two years ago a report was prepared by a special committee on accrediting, of which Dr. Edward A. Fitzpatrick, president of Mount Mary College and dean of the graduate school of Marquette University, was the chairman. On the committee were also Rev. Samuel K. Wilson, E. A. Fitzgerald, Rev. Anselm M. Keefe, O.Praem., Sr. Marie Kostka, Sr. M. Aloysius, Rev. Emmett L. Gaffney, C.M., and Rev. Thomas W. Plassmann, O.F.M. This committee recommended that the Association substitute an educational for a judicial process. This was based on the extensive experience of the American College of Surgeons in improving the hospitals of the country.

Last year the technique and method of carrying out this report was given and was accepted by the Association as a matter of policy. Father Hogan appointed a committee to consider putting this program into effect, and this committee reported a rather extensive program for the reinspection of all the colleges on the list. After some discussion, it was practically moved that the committee's program should be pushed forward and the practical steps were ordered.

Another significant characteristic of the meeting was the fact that an entire day was turned over to the problem of accounting and financing of Catholic colleges. Through the courtesy of the financial advisory service of the American Council of Education, Mr. Lloyd Morey and some assistants were made available to the Association without cost. They discussed in technical manner the problems relating to the consideration of

faculty insurance, college accounting and reporting, management and investment of funds, methods of procedure of financial reports. It revealed a side of higher education that probably the Catholic institutions have not paid as much attention to as they should have.

Reports were made by Father McGucken for the Committee on Educational Policy and Program and the committee was discharged with thanks. A great amount of material collected by this committee will be turned over to the Committee on Educational Problems and Research.

Dr. Fitzpatrick reported for the Committee on Problems and Research and indicated the way it might serve as a co-ordinated instrument in clearing up all research going on in Catholic colleges and regional associations.

Father Samuel K. Wilson of Loyola University, Chicago, reported on the library list and, judging by the nature of the report, it must have been very extensive and must have required a great amount of time and energy and intelligent organization to do what the committee was able to do in the preparation of Catholic lists and Catholic books on the Shaw list.

Another striking feature of the meeting was the apparent great vigor of the various regional associations. The reports of the four regions indicated an active regional interest in the problems of Catholic higher education. The work outlined by the various persons reporting indicated a very real need for the regional unit.

Rev. Alphonse Schwitalla, S.J., in the last meeting discussed the problem of the affiliation of schools of nursing with Catholic colleges and Rev. Dr. William T. Dillon, dean of St. Joseph's College for Women, Brooklyn, N. Y., discussed the problems of student organization.

Business Meeting

At the annual business meeting the election of the following officers was announced.

President-General—Most Rev. J. B. Peterson, D.D., Manchester, N. H.

Vice-Presidents—Rev. John B. Furay, S.J., Mundelein, Ill.; Rev. Wm. Cunningham, C.S.C., Notre Dame, Ind.; Brother Philip, F.S.C., Ammendale, Md.; Rt. Rev. J. V. S. McClancy, Brooklyn, N. Y.; Rev. Paul Campbell, Pittsburgh, Pa.

Treasurer-General—Rev. Richard J. Quinlan, Boston, Mass.

The Rev. Dr. George Johnson holds over as secretary-general.

College Department

President—Rev. Francis L. Meade, Niagara Falls, N. Y.

Vice-President—Rev. Julius W. Haun, Winona, Minn.

Secretary—Rev. Samuel K. Wilson, S.J., Chicago, Ill.

Executive Board—Rev. A. J. Hogan, S.J., Washington, D. C.; Rev. Wm. F. Cunningham, C.S.C., Notre Dame, Ind.; Rev. Daniel J. O'Connell, S.J., Chicago, Ill.

Secondary-Schools Department

President—Rev. Leo C. Gainor, O.P., Youngstown, Ohio.

Vice-President—Brother Agatho, C.S.C., Notre Dame, Ind.

Secretary—Brother Eugene Paulin, S.M., Kirkwood, Mo.

Executive Committee—Rev. P. A. Roy, S.J., New Orleans, La.

Parish-Schools Department

President—Rev. D. S. Cunningham, Chicago, Ill.

Vice-Presidents—Rt. Rev. Msgr. J. M. Wolfe, Dubuque, Iowa; Rev. L. V. Barnes, Lincoln, Nebr.; Rev. Joseph Cox, Philadelphia, Pa.; Rev. Francis McNelis, Altoona, Pa.; Brother Luke, C.F.X., Brooklyn, N. Y.; Sr. M. Immaculata, Toledo, Ohio; Sr. M. John, Malden, Mass.

Secretary—Rev. Edward J. Gorman, Fall River, Mass.

The Seminary Department re-elected its officers.

The exhibits included displays of books, teaching materials, furniture, and equipment, and proved to be highly valuable, from the standpoint of bringing to the teachers the new products for classroom use. More than sixty leading houses had representatives.

The attendance in the common-school and secondary departments exceeded that of the past five years. Among the diocesan superintendents a considerable number of important absentees were noted.

THE RESOLUTIONS

To the Most Reverend John A. Floersch, D.D., Bishop of Louisville, the National Catholic Educational Association is profoundly grateful. He has provided every possible facility for our comfort and, in addition, has taken time from his arduous duties to inspire us with his personal presence and his words of encouragement. Delegates to this, the Thirty-fourth Annual Meeting, will go home with the memory of the courage with which the Church in Louisville, under the leadership of its brave Bishop, is facing the great task of rehabilitation, after the disaster that the City and Diocese suffered just a few short weeks ago.

We are grateful, likewise, to the Reverend Felix N. Pitt, Ph.D., whom the Bishop appointed to carry out the details of our meeting, and to all of his coworkers. Nothing has been left undone to provide for our comfort and convenience.

The Holy Father

Once again there is heard in the wilderness of the world the voice of the Vicar of Christ on earth proclaiming that there is no salvation for modern society if it refuses to abide by the eternal principles of truth and justice. In his brave Encyclical Letter to the Bishops of Germany, Our Holy Father, Pope Pius XI protests against the failure of the German Government to fulfill the sacred pledge it gave in signing the Concordat with the Church. He takes occasion to underscore certain fundamentals that States or individuals flaunt at their peril. "There is an essential difference between God and the creature, between God and simple man." A senseless prophet of absurdity is any mortal man who claims equal sovereignty with Christ, or worse still, who places himself above or against Christ. When human laws are in irreconcilable opposition to human rights, they "are tainted with a radical defect that cannot be healed either by coercion or by any form of external violence."

The right of the parent to direct the education of his children is a fundamental right. The open fight of the Government of Germany against Catholic schools, which in the Concordat, it promised to protect, results, according to the Pope, in spiritual oppression and creates a situation of tragic seriousness.

What is happening in Germany is bound to happen anywhere when governments lose sight of what the framers of our own Declaration of Independence declared to be a self-evident truth; namely, that human beings have certain inalienable rights. These rights belong to them by nature and are not bestowed upon them by any political power. Catholic parents have the right to entrust the formation of the minds and hearts of their children to the Church of which they are a part, and through which they are members of Christ.

The Constitution and laws of the United States guarantee this right and enlightened American statesmanship has never questioned it.

The preservation of this and other basic human rights must ever be the concern of every true lover of liberty. By raising his voice in condemnation of governmental invasion into the sacred citadel of human personality, whether it occurs in Germany or any other country, the Holy Father reveals himself as the great champion of that freedom wherewith Christ has made us free.

Education in the United States

We are passing through a phase in the history of our nation when the institutions of democratic society are being tried as by fire. In the past there have been times even as critical and the power of the American ideal to make the necessary adaptations to circumstances and at the same time to preserve its essence intact has been demonstrated. It suffered no diminution in those days and we are confident that with the help of God America will not fail in her destiny.

However, to achieve her destiny America must

(Concluded on page 9A)